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America's Black Friday

(See pages 2, 3)

EWING GALLOWAY

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CONTENTS

BIBLICAL

America's Black Friday	2
By R. L. Odom	
The Unknown God	4
By George Russell	
The Land of Jesus	6
By F. H. MacArthur	
Live Out Thy Life Within Me (Poem)	6
By Frances Ridley Havergal	
God's Dwelling Place	10
By E. E. Andross	
Class Distinctions	12
By H. F. DeAth	
God and the Wise Men	18
By C. S. Longacre	

MEDICAL

Alcoholic Effects	16
By W. H. Roberts, M.D.	

REGULAR DEPARTMENTS

The World As We See It	8
By the Editor	
News Nuggets	12
By R. E. Finney, Jr.	
Bible Answerman	14
By the Editor	
Doctor's Voice	16
By W. H. Roberts, M.D.	

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America's BLACK FRIDAY

By

ROBERT LEO ODOM

ON FRIDAY, May 19, 1780, there occurred the most puzzling astronomical blackout in American history. This memorable date is recorded in our annals as the Dark Day. It appears to have been noted in all the inhabited parts of North America at that time.

Noah Webster, the famous American lexicographer, listed this notable astronomical occurrence in his compilation of "Noted Names," and described it as follows:

"The Dark Day, May 19, 1780—so called on account of a remarkable darkness on that day extending over all New England. In some places, persons could not see to read common print in the open air for several hours together. Birds sang their evening songs, disappeared and became silent; fowls went to roost; cattle sought the barnyard; and candles were lighted in the houses.

"The obscuration began about ten o'clock in the morning, and continued till the middle of the next night, but with differences of degree and duration in different places. . . .

"The true cause of this remarkable phenomenon is not known."—*Unabridged Dictionary*, edition of 1869.

You are now probably saying to yourself, "It was an eclipse of the sun!"

No; it was not an eclipse of the sun. A solar eclipse cannot take place except at the time of the new moon. The moon had been new on May 4, and became full on May 18, on which date a lunar eclipse also occurred. The phenomenon of enigmatic darkness did not begin until the middle of the morning of the next day, and it continued throughout the rest of the day and on into the following night. One historian remarks:

"That this darkness was not caused by an eclipse, is manifest by the various positions of the planetary bodies

Signs of The TIMES

at that time; for the moon was more than one hundred and fifty degrees from the sun all that day, and, according to the accurate calculations made by the most celebrated astronomers, there could not, in the order of nature, be any transit of the planet Venus or Mercury upon the disc of the sun that year; nor could it be a blazing star—much less a mountain—that darkened the atmosphere, for this would still leave unexplained the deep darkness of the following night. Nor could such excessive nocturnal darkness follow an eclipse of the sun; and as to the moon, she was at that time more than forty hours' motion past her opposition."—*Our First Century*, 1776-1876, R. M. Devens, chap. 4, p. 95. (C. A. Nichols and Co., Springfield, Mass., 1876.)

Samuel Williams, professor of Mathematics and Philosophy in the University of Cambridge, Massachusetts, has described the Dark Day in these words:

"The time of this extraordinary darkness was May 19, 1780. It came on between the hours of ten and eleven A.M., and continued until the middle of the next night, but with different appearance at different places. . . .

"The degree to which the darkness arose was different in different places. In most parts of the country it was so great that people were unable to read common print, determine the time of day by their clocks or watches, dine, or manage their domestic business, without the light of candles. In some places the darkness was so great that persons could not see to read common print in the open air, for several hours together; but I believe this was not generally the case.

"The extent of this darkness was very remarkable. Our intelligence in this respect is not so particular as I could wish; but from the accounts that have been received, it seems to have extended all over the New England States. It was observed as far east as Falmouth (Portland, Maine). To the westward we hear of its reaching to the furthest parts of Connecticut, and Albany. To the southward it was observed all along the seacoasts, and to the north as far as our settlements extend. It is probable it extended much beyond these limits in some directions, but the exact boundaries cannot be ascertained by any observations that I have been able to collect.

"With regard to its duration, it continued in this place at least fourteen hours; but it is probable this was not exactly the same in different parts of the country.

"The appearance and effects were

such as tended to make the prospect extremely dull and gloomy. Candles were lighted up in the houses; the birds, having sung their evening songs, disappeared, and became silent; the fowls retired to roost; the cocks were crowing all around, as at break of day; objects could not be distinguished but at a very little distance; and everything bore the appearance and gloom of night."—In *Memoirs of the American Academy of Arts and Sciences*, Vol. 1, pp. 234, 235. (Adams and Nourse, Boston, Mass., 1785.)

"The darkness of the following evening," declared Dr. Samuel Tenney in a letter, "was probably as gross as ever has been observed since the Almighty fiat gave birth to light. It wanted only palpability to render it as extraordinary as that which overspread the land of Egypt in the days of Moses. . . .

"I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable shades, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes was equally invisible with the blackest velvet."—Letter, dated December, 1785, in Exeter, New Hampshire; cited in *Collections of Massachusetts Historical Society*, Vol. 1, 1792.

The moon, when it finally appeared, had the appearance of a dark red disc, as if obscured by blood. It

hardly emitted any light during several hours.

The effect of this strange darkness upon the people was amazing. "Hosts of people believed the end of the world had begun to come," wrote W. R. Cochrane, a New England clergyman; "men dropped to their knees to pray in the field; many ran to their neighbours to confess wrongs and ask forgiveness; multitudes rushed into the meetinghouses in towns where they had such, where pious and aged ministers, pleading repentance, interceded with God in their behalf; and everywhere throughout this day of wonder and alarm, the once careless thought of their sins and their Maker! . . .

"So much were the whole population affected by this event, that, at the succeeding March meeting, the town voted, March 9, 1781, to keep the next 19th of May as a day of fasting and prayer."—*History of the Town of Antrim, New Hampshire*, pp. 58, 59. (Mirrow Steam Printing Press, Manchester, N.H., 1880.)

The significance of this Black Friday had been foretold to the world by an ancient prophet of the Lord about 2,500 years before the day arrived. "The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come." Joel 2:31. Thus the Dark Day of May 19, 1780, was not, as many of the time supposed,

(Please turn to page 15)

Centuries ago divinely inspired scribes wrote down the record of forthcoming events. These events, today, provide us with indisputable evidence of the divine origin of the Bible.



REVIEW & HERALD

The Unknown God


By George Russell

Does it not seem strange that in Athens so much was known about everything else and so little about God? Perhaps we can learn certain vital facts from her experience. First, worldly education does not lead to God. Nor does science or sculpture. Second, paganism is not incompatible with the highest intellectual attainments.

Paul the apostle was not greatly impressed with the splendour of Athens. We are told that his heart was stirred within him when he saw the city wholly given over to idolatry. (Acts 17: 16.) He had seen cities wholly given over to idolatry before, but never was their depravity depicted against such a promising background. Athens, the city of knowledge, did not know God.

Despite all their vaunted knowledge of worldly things, the apostle found it necessary to begin the gospel story where one would begin with

a child. "Men of Athens," he said, "I perceive that ye are very religious. For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, TO AN UNKNOWN GOD. What therefore ye worship in ignorance, this I set forth unto you. The God that made the world and all things therein, He, being Lord of heaven and earth, dwelleth not in temples made with hands; neither is He served by men's hands, as though He needed anything, seeing He Himself giveth to all life, and breath, and all things; and He made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; that they should seek God, if haply they might feel after Him and find Him, though He is not far from each one of us: for in Him we live, and move, and have our being;



God cannot be found by searching for Him with a candle. Yet He can be found—found through the Scriptures and His created works.

WHAT a city was ancient Athens! Though her sun has long set, the afterglow of her glory has not faded from the cultural skies. Even today the highest compliment one can pay to the intellectual and cultural attainments of any city is to say, "It is another Athens." The impact of that one city upon our modern civilization is immense.

But there is one sphere in which Athens has contributed very little that is worthy of note—the sphere of true religion. Athens was very religious, but her religion was pagan. Her temples and shrines were dedicated to false gods and deified heroes. Every element and condition had a god to represent it, and to make the pantheon complete there was an altar to the Unknown God. Because the Athenians sensed the need of a greater god than any they had known, they worshipped the Unknown God in ignorance, but they were unaware of His attributes or achievements.



RELIGIOUS NEWS SERVICE

Signs of The TIMES

as certain even of your own poets have said, For we are also His offspring." Acts 17:22-28, A.R.V.

The Athenians had studied the heavens, but they knew nothing of the God who made them. Their philosophy had tried to determine the attributes of the Unknown God, but they did not know that it was in Him they lived, and moved, and had their being; that He giveth to all life and breath and all things. They did not know how near He was to every one of them. They saw their loved ones laid away, without hope of ever seeing them again. All the learning of Athens could not give hope of eternal life to a single soul.

The Athenians did not come by their paganism innocently. They had had ample opportunity to know more about God than they knew. Centuries before, Greek soldiers overran the holy land and brought back knowledge of the true religion. A people so well read could not have been entirely ignorant of the writings of the prophets, especially since the Old Testament had been translated into their language two hundred years previously.

For generations a Jewish colony had been in their midst, and it is inconceivable that the tenets of their religion should be entirely hidden from a people who lived entirely to tell and to hear some new thing.

God was near to the Athenians if they had but felt after Him. But, like many intellectuals of today, they refused to accept any evidence that did not come through channels they themselves had set up. They tried to find God through scientific research and scorned the witness of His Word.

The experience at Athens must have been in Paul's mind when he wrote sometime later, "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." 1 Corinthians 1:20, 21.

The world's greatest telescope cannot discover God, if the one who uses it rejects God's revelation of Himself as given in His Holy Word. But to the devout believer in God the wondrous revelations of His power as revealed through the findings of science are a great aid to devotion. The trouble with those ancients was that the Bible story ran counter to their ideas of God that had been worked out by uninspired meditations of heathen philosophers.

They did not want to hear that God created the earth, for they had

theories of their own which were not greatly different from some aspects of the evolutionary theory held by so many in our day.

In His Holy Word God is introduced to us first and always as the creator. (Genesis 1:1.) Unless we know Him in that capacity we cannot rightly know Him. "Without faith it is impossible to please Him: for 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. That very same faith leads us to understand that "the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear." Verse 3. Paul knew it was necessary to introduce God as creator before he could introduce Him as the Father of our Lord Jesus Christ.

Concerning the way peoples have gone into heathenism from a comparatively high state of enlightenment Paul said in his epistle to the Romans, "Because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse: because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. . . . Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen. . . . And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient." Romans 1:19-22, 25, 28.

The above scriptures outline the process by which nations and peoples banish the knowledge of God and become pagans. They are without excuse, we are told, for God has given them ample evidence. But the very evidence given to lead them to find God has been used to banish all knowledge concerning Him. The things which are made should declare the glory of God. (Psalm 19:1.) But instead of that they are made the basis of theories that have no place for God. The reason God was unknown is that men did not like to retain Him in their knowledge. They were more obsessed with four-footed

beasts and creeping things. The things that are made should reveal a Creator, but men today, obsessed with the theory of evolution, have used those very things to banish the Creator. Hence, now in these Christian lands, as well as in ancient Athens, there is an Unknown God.

We are living in a generation that has largely forgotten God. He has been crowded out of the daily life. The school books, especially those having anything to do with science, have chapters devoted to showing how everything could have happened without Him. It is considered broadminded and fashionable to admit that one is skeptical about the whole thing. Ignorance of God is about the only ignorance of which people are not ashamed.

God has been forgotten at a most unfortunate time. We are discovering that we need Him now as never before. With the whole structure of civilization disintegrating, we need the knowledge that One far greater than any of us sits at the controls; that "above the distractions of the earth He sits enthroned; all things are open to His divine survey; and from His great and calm eternity He orders that which His providence sees best." —*Ministry of Healing*, p. 417.

Today men realize the need of turning to God. But to which god shall they turn? It is one thing to say, "We must turn to God." It is another thing to seek Him intelligently, and in faith. One of the greatest scientists, when asked what he had discovered about God, ventured the opinion that God was a sort of cosmic influence pervading all nature. Is that the kind of god people will turn to in their extremity? Or will they turn to some other figment of their imagination? All such gods are as impotent as those made of wood and stone. There is but one God, and but one way to get acquainted with Him, and that is by a study of His Holy Word.

There He is revealed as the God who made the heavens and the earth. There He tells us that all gods who did not make the heavens and the earth shall perish from the earth. (Jeremiah 10:11.) If we turn to such gods we are not turning to the God of the Bible. To illustrate on a human level: fancy being introduced to a Winston Churchill who was not the great statesman, who was not the superb orator and writer, who was not John Bull personified. We would say, "It is not the same man at all." And it would not be, either. Likewise, a god who did not make the heaven and the earth, who is not personally directing all, who has no definite moral standard, who has not spoken

(Please turn to page 13)

The Land of Jesus

THIS LAND OF "MILK AND HONEY" IS
THE MOST STRATEGIC SPOT ON EARTH.

VERY often our thoughts turn to the Holy Land, the "Land of Jesus," and in imagination we see the Prince of Peace dying upon the cross. From the lips of those gathered about we hear a great shout: "Thou that destroyest the temple, and buildest it in three days, save Thyself. If Thou be the Son of God, come down from the cross. Likewise also the chief priests mocking Him . . . said, He saved others; Himself He cannot save. If He be the King of Israel, let Him come down from the cross, and we will believe Him. . . . He said, I am the Son of God." Matthew 27:40-43.

In the place it occupies in the history of the world, the "Land of Jesus" is without a rival, having a strange fascination about it not possessed by any other country. Palestine is only a small country, containing not more than thirteen thousand square miles at the time of its greatest prosperity. The Jordan valley which divides it is the greatest depression to be found anywhere on the face of the globe. It is bounded on the east and south by great deserts. The west looks out over the Mediterranean Sea, and in the north rises a rugged range of mountain peaks. Within those limited boundaries lies the "Land of Jesus," a land containing such Biblical names as Nazareth, Shechem, Bethel, Jerusalem and Bethlehem.

The familiar story of Christ's triumphal entry into the city of Jerusalem riding upon an ass is known to almost every man, woman and child in Christendom. While Bethlehem must ever rank first, being the place where our Lord and Master was born, the Sea of Galilee and the Jordan River are lovingly remembered by all Christians; the first, because Jesus walked upon its bosom; the second, as the stream in which He was baptized by His herald and forerunner, John.

In our mind's eye we often picture Mounts Gilead, Hermon and Tabor standing like silent sentinels above the places where Jesus addressed the multitudes, or performed His incomparable miracles. There on "Nebo's lonely mountain, on this side Jordan's

By

F. H. MacArthur



Live Out Thy Life Within Me

Live out Thy life within me,
O Jesus, King of kings!
Be Thou Thyself the answer
To all my questionings;
Live out Thy life within me,
In all things have Thy way!
I, the transparent medium
Thy glory to display.

The temple has been yielded,
And purified of sin;
Let Thy Shekinah glory
Now shine forth from within,
And all the earth keep silence,
The body henceforth be
Thy silent, gentle servant
Moved only as by Thee.

Its members every moment
Held subject to Thy call,
Ready to have Thee use them,
Or not be used at all;
Held without restless longing,
Or strain, or stress, or fret,
Or chafings at Thy dealings,
Or thoughts of vain regret.

But restful, calm, and pliant,
From bend and bias free,
Awaiting Thy decision,
When Thou hast need of me.
Live out Thy life within me,
O Jesus, King of kings!
Be Thou the glorious answer
To all my questionings.

—Frances Ridley Havergal.

wave" is the spot where the "angels of God upturned the sod" and laid Moses in his lonely grave.

This land of Jesus has a great variety of climates; on the seacoast the winters are mild and the summers very hot; on the mountains violent storms sometimes rage, and occasionally snow whitens their rugged peaks, while the summers are long and pleasant.

The Jordan is one hundred miles long. In its course it passes through the only two fresh-water lakes in the land, Merom and Tiberias, emptying into the Dead Sea, the water of which is so salty that fish cannot live therein.

In Biblical days reservoirs were built near important cities such as Jerusalem. Solomon's Pool may have been nothing more than one of these.

The dry season runs from April to November, the rainy season from November till March.

Often described as a "land of milk and honey," Palestine produces excellent fruits in the form of figs, dates, oranges, grapes, olives and many others. The soil also grows many kinds of vegetables, sugar cane and cotton. But grass, as we understand the word, does not exist. All domestic animals are fed chopped straw, the same as they were in the days of Abraham and Christ. Wheat is grown on the plains of Bashan and Jordan, and in Biblical days the crop was transported on the backs of camels to Acre, and then taken by boats to European ports.

Mineral deposits are: iron, lead, copper, salt, sulphur and bitumen. Domestic animals include dogs, horses, sheep, goats, cattle and mules. The horses of the Arabs are among the best to be seen in any part of the world.

For a period of nearly twenty centuries the Bible was the only authority we had on this land of wonders. Then came a notable discovery. Certain stone documents were found in

the buried libraries of Assyria and Babylonia which brought to light new evidence on the interval between Abraham and Herod the Great, and corroborates statements of the Bible from Genesis to Malachi. Similar documents were later uncovered in the tombs of Egypt as well as in the soil of Palestine. The Moabite Stone, the Gizer boundary and the Siloam tunnel were discovered. These confirm the Bible records and help to make us better acquainted with early conditions in the "Land of Jesus."

Great Britain was authorized to exercise a mandate over the Holy Land with a view to its being recognized as a national home for the Jewish people, at the same time allowing full civil and religious rights to non-Jewish communities. But this plan failed in its purpose. The old feud between Arabs and Jews flared up anew, and again the land was drenched with blood. In 1937 a British commission suggested that the country be divided into an Arab and a Jewish state, leaving Jerusalem and

Bethlehem under British control. Again the inhabitants of Palestine protested, and the suggestion was withdrawn.

World War II brought a truce between the quarrelling factions, no doubt due to the Nazi peril. Anyway, they stood with the British. But the peace which followed the war brought no comfort to either Jews or Arabs. One of the most important events of the year was the creation of the new Jewish state of Israel. This the Arabs bitterly resented, and fighting broke out as soon as British troops were withdrawn from the country.

Peace has not come to the "Land of Jesus", and the prospect is that it will not come. Hostilities may break out at any time between the Jews and the Arabs. The "Land of Jesus" occupies a position of high military importance. It is situated at the crossroads of the nations today, as was the case in ancient times. Rich oil and mineral deposits in the Dead Sea make it the cynosure of covetous nations. Russia, to the north, we can well believe, has long visualized her occupancy of this strategic spot. Is it not possible that she will soon fulfil Ezekiel 38 and 39?



RELIGIOUS NEWS SERVICE PHOTO

This is the place where the Jordan runs into the Sea of Galilee. It was in these waters that the disciples fished in Jesus' day. It was on this same sea that Jesus walked.

Palestine has experienced many sorrows in its long and eventful history. Twice it was conquered by the Romans, in A.D. 66-67 and again in A.D. 135; then came the Persians in A.D. 611, followed by the conquest of the country by Heraclius in A.D. 628 and by the Mohammedans in A.D. 636. Since those days it has been subject to many dynasties and races, but all the while under the Mohammedan yokes with the exception of the period when it was overrun by the Crusaders. For almost four centuries it was ruled by the Turks, or until General Allenby, aided by the Arabs, finally broke down Turkish resistance during the days of World War I. As a part of the peace settlement it was resolved by the Allied powers that Palestine be placed under world governorship and established as a self-governing state.



EWING GALLOWAY

Shown below is the Mount of Olives, the sacred hill of Christendom, with the Garden of Gethsemane. Here is the very spot where Jesus agonized in prayer before the experience of the cross.



WORLD AS WE SEE IT!

**A Prophetic Interpretation
of Current Events!**

Misleading Advertising

It is said that "figures don't lie." True. But it is also said that liars figure. We know that two and two make four. But we also know that it is possible for clever folk to juggle and confuse these simple figures until Mr. Average Man doesn't know where he is. Some "figure jugglers" are clever enough to fool the experts, as is evidenced by the vast sums appropriated by bank employees and others who help themselves in that way and then juggle the books successfully, oftentimes over a long period of years, to cover their theft.

It may as truthfully be said that words don't lie. White is white, and black is black. No, words don't lie unless they are made to do so through a process of "juggling."

We have also heard it said that "the camera won't lie," and we think, generally speaking, that is true. Yet pictures are made to do so—made to misrepresent the actual facts and lead the reader to reach a conclusion far removed from the truth.

We have never learned the salaries of the cigarette-ad writers, but we conceive that they must be enormous to stimulate the writers to burn the midnight oil that must be necessary to get words and pictures juggled together in such cleverly misleading layouts.

One such advertisement that has come under our observation is the Lucky Strike ad: "Be happy—Go Lucky!" These words lead to a picture of a beautiful girl, vivacious, happy and healthy looking, often scantily clad, but wearing a fetching smile. Of course this vision of loveliness and appeal could not be made to serve the ad writers' purpose unless she had a lighted cigarette held gracefully between her fingers.

The thought the ad writers wish to convey is that the girl got that way—vivacious, happy, healthy and beautiful—through the use of "Luckies," to be sure.

That is where the misrepresentation comes in. If this girl were depicted correctly after having smoked a package of cigarettes a day for five or ten years, her teeth, instead of being pearly white, would be stained; her cigarette hand, instead of being lily white, would be yellow with nicotine; her face, instead of showing beauty, freshness and charm, would show cigarette lines and wrinkles.

We wonder just how "happy" a young person turns out to be who follows this subtle appeal and "Goes Lucky." How does a young married couple come out if they both smoke? If each smokes a package a day

(the tobacco manufacturers would like folks to smoke more), they burn up in the course of a year enough money to pay two or three months' house rent; enough in the course of fifty years to purchase a seven- to ten-thousand-dollar home, which may indeed be the difference, at that time of life, between dependence and independence.

Just how happy does that prospect make you, Mr. and Mrs. Newlywed? Hindsight is good, but foresight is better. Think it over. How "lucky" is the person who allows the cigarette-ad writers to do his thinking for him?

Suppose we take another angle—the health angle. Of course we can't get much help from doctors along this line, for most of them have fallen prey to the ad writers' subtlety. However, most doctors are well aware of the harmful effects of tobacco, but because they use it themselves they find it difficult to advise its nonuse. Nevertheless, there are occasions when one will be frank enough to admit freely the harmful effects of the cigarette. Then, too, if a patient is in a



H. M. LAMBERT

These two young people could well be the victims of "misleading advertising."

Signs of The TIMES

critical condition owing to high blood pressure, or to other causes, the doctor often tells him to "quit smoking."

If it is not good then, we inquire, why is it good at any time?

No, figures don't lie, nor do words when they are honestly used. Yet tobacco-ad writers have convinced millions that they would be "happy" if they went "Lucky," when as a matter of fact the opposite is true. If you "Go Lucky," or if you go for any other brand, you are going to be "unhappy" (not happy), in the burning up of that three months' rent, or that home in the country at the end of life. You'll be unhappy too, that you don't have the "wind," the endurance, and the health with which to compete with those who are wise enough not to "Go Lucky."

This Tremendous Half Century

As we review the first half of the twentieth century it seems that more events, beneficial and destructive, have occurred than during the entire previous history of the world. To be sure, the advance in science and enlightenment, the development of industry and arts, cannot be confined wholly to that period.

The turn of the century found man using the same means of locomotion that he used centuries and millenniums ago. Now, however, at the turn of the half century he is upon wheels. He no longer propels himself at the snail's pace of about four miles an hour, but he has a sleek, shiny, powerful automobile that carries him along a smooth ribbon of concrete with effortless ease at twenty times his former speed.

How did this happen? In 1902 Henry Ford found the material he was looking for with which to make a light, strong car. It was "vanadium steel." He abandoned the forty-acre farm which his father had given him, and went into a machine shop and produced the Model T. The Model T was light, cheap, easy to repair, and high off the ground. It took the farmers and the factory workers off their feet and made them masters of the streets, the highways and even the unpaved mud roads.

At the time Ford was struggling to develop his "horseless carriage," two other young men, Wilbur and Orville Wright, had a different vision. They envisioned man flying through the air as the birds with the aid of power-driven "flying machines." On December 17, 1903, at Kitty Hawk, N. C., the Wright brothers proved that such a thing could be done. They flew a heavier-than-air machine in a flight that lasted fifty-nine seconds, and in which the plane covered two hundred sixty yards.

The Wright brothers' plane was a prototype of the giant, four-motored *North Star* that passed my window since the beginning of this editorial, travelling at several times the speed of the fastest bird, and carrying, not one passenger for two hundred sixty yards, but perhaps fifty or more in a one-thousand-mile flight.

In 1901 Guglielmo Marconi set up the first trans-oceanic radio between St. John's, Newfoundland, and Poldhu, England. From that we have gone on to the place where virtually every house has one or more receiving sets, not to mention the millions that are installed in automobiles. We did not cease to marvel at the wonders of radio until we had television. What next?



MILLER

Notable inventions and scientific discoveries, which fifty to one hundred years ago would have been an astonishment, today scarcely cause the raising of an eyebrow.



MILLER

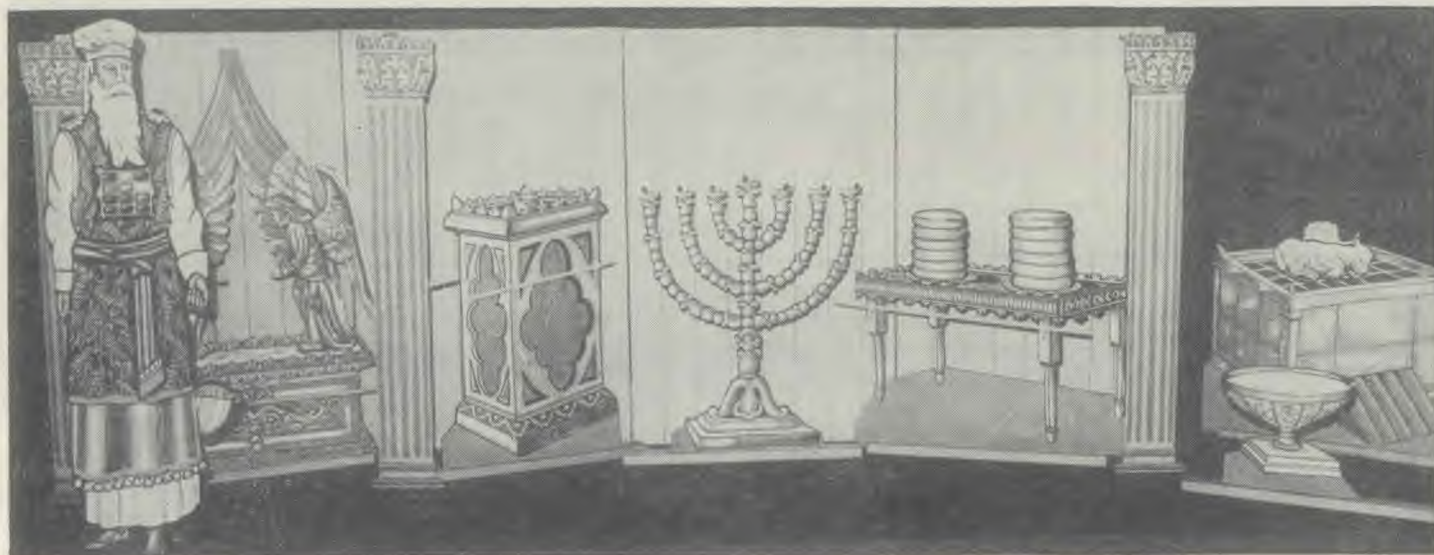
We felt impelled to ask that question, and we feel impelled to ask still another: Why have these things, and literally thousands of others, come to the people of the first half of the twentieth century? Is it because we have suddenly grown wiser than our ancestors? We think not. Why, then?

We are convinced that that question can be answered—accurately so—by an ancient prophet. That prophet was in his own right a "wise" man. However, it was not by virtue of his own wisdom that he predicted the wonders of this generation. He spoke by inspiration of God, and the forecast that he gave was in fact the forecast of God.

Said Daniel: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: *many shall run to and fro, and knowledge shall be increased.*" Daniel 12:4.

Today we see men running "to and fro" in a manner unprecedented from the foundation of the world. Likewise, knowledge has been increased to an unheard-of degree. What do these things mean? Read again the prophecy. God says it is "the time of the end." Soon shall come the end itself.

God's Dwelling Place



REVIEW & HERALD ALEON, PHOTOGRAPHER

In Exodus 25:8, God, speaking to the children of Israel, said: "Let them make Me a sanctuary; that I may dwell among them." Thus the wilderness sanctuary became the centre of worship. Where is it today? Not in any building made with hands. It is rather the sanctuary, the temple of the individual human heart.

FROM the very beginning it was God's plan that the body of man should be His temple—the earthly dwelling place of the Most High. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1 Corinthians 3:16. Again, "Your body is the temple of the Holy Ghost which is in you." 1 Corinthians 6:19. "I dwell in the high and holy place, with him also that is of a contrite and humble spirit." Isaiah 57:15.

What a wonderful thought, that, just as God dwelt in the sanctuary built by Moses, so will He dwell in man. But first the body temple must be surrendered to Him; it must be cleansed from all its sacrilegious defilement; it must be dedicated by baptism to the exclusive use of God. Then the Holy Spirit—the personal representative of Christ—will take up His abode in His temple, and will write God's holy law upon the fleshy tables of the heart. (Ezekiel 36:26, 27; Ephesians 3:17-21.)

To Moses the command was given: "Let them make Me a sanctuary; that I may dwell among them." Exodus 25:8. Specific instruction was given concerning the construction of this sacred edifice, and men chosen of God were endowed with special skill and wisdom for the work of building. When the work was finished, the inspired writer

declares, "According to all that the Lord commanded Moses, so the children of Israel made all the work. And Moses did look upon all the work, and, behold, they had done it as the Lord had commanded, even so had they done it: and Moses blessed them." Exodus 39:42, 43. "Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle." Exodus 40:34.

Henceforth this building was to serve as God's dwelling place among men. It was to be regarded as sacred and holy. Over the sanctuary rested the cloud of glory by day and the pillar of fire by night. Within the holy of holies, and above the mercy seat, the Shekinah glory was revealed.

The interior of the sanctuary was a place of exquisite beauty. The boards composing the walls of the tabernacle were overlaid with pure, highly polished gold. Within the first apartment of the sanctuary, to the right, stood the table of shewbread, with its crown of gold. To the left was the candlestick of pure gold ornamented with exquisitely wrought flowers resembling lilies,

while before the veil stood the golden altar of incense. The veil separating the holy from the most holy place consisted of a rich and beautiful curtain suspended from gold-plated pillars. These, like the inner covering which formed the ceiling, were of the most gorgeous colours, blue, purple, and scarlet, beautifully arranged, while inwrought with threads of gold and silver were cherubim to represent the angelic host who are connected with the work of the heavenly sanctuary.

The lights of the golden candlestick, some of which were ever kept burning, the sacred fire on the altar of perpetual intercession, the gold-covered furniture, and the richly embroidered curtains with their shining angels, made the first apartment one of exquisite beauty which was surpassed only by the second, the one beyond the veil.

There was the sacred ark with the mercy seat of pure gold, upon either end of which stood the cherubim of pure gold and between them the holy Shekinah—the visible manifestation of Jehovah's presence. All these, reflected many times over in the mirror-like walls, presented a scene of surpassing beauty which it is impossible adequately to describe.

This fitly represented the inner beauty with which the obedient servant of God is adorned. By the transforming power of His grace, God's own

By
E. E. Andross

image is reproduced in every consecrated, believing child of God. The One who by His Spirit garnished the heavens, beautifies and adorns the inner sanctuary of the soul. The earthly sanctuary was a type, not only of the heavenly sanctuary, but also of the body temple. "Know ye not that your

was intended to serve. There was an entire absence of any attempt at outward adornment. The reader must not forget that the sanctuary was a type of the individual Christian.

In his primeval state, man was clothed with a robe of light and glory such as angels wear. No artificial clothing was necessary till the garment of his soul became stained by transgression. This beautiful robe was then removed, not to be restored till the "body of our humiliation" is "conformed to the body of His glory."

Following the first act of transgression, inspiration tells us, "the eyes of them [Adam and Eve] both were opened, and they knew that they were naked." They at once began to clothe themselves with garments of their own creation. When their heavenly Father visited them in the garden, as He had been wont to do, it was not necessary that He should ask them of their course. The change in their outward appearance testified to the sad story of their fall. From that fateful moment when sin entered the garden of God till now the necessity of man's wearing artificial garments in order to cover the shame of his nakedness has borne witness to his transgression. Every effort to adorn his clothing and thus attract attention to himself, is, however unconsciously

done, a witness to his fallen state.

Let us not forget the modest outward appearance of the sanctuary, while within was presented a scene of exquisite beauty. So it is to be with the true child of God. It is written of Jesus: "He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him." Men had become accustomed to the gorgeous display of earthly kings and potentates. Israel had expected the Messiah to appear in all the pomp and outward show of earth's greatest rulers, hence when He appeared as the meek and lowly Nazarene, a Servant of servants, without any of the marks of human ostentation, or power, or majesty, they were ready to reject Him; and when His hour was come, they put Him to death.

The wilderness sanctuary was a fit representation of the Man of Nazareth: outwardly, "no beauty that we

should desire"; inwardly, adorned with surpassing beauty and transcendent glory. "When He shall appear, *we shall be like Him*; for we shall see Him as He is." 1 John 3:2.

As we thus keep our eyes fixed on Jesus, as the divine simplicity and humility of the Master takes possession of us and moulds and fashions our lives, the original loveliness is restored to the inner sanctuary, while the image of the divine shines forth from within the soul temple. This will also produce a profound effect upon the countenance, adding some of the divine beauty that shone from the face of our blessed Saviour. Such fascinating beauty cannot be had from visiting the beauty parlour, but is free for all who "with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Corinthians 3:18. Such beauty will not fade, but rather will be enhanced with the passing of the years.

We are living in the last hours of human probation. The western sun is sinking rapidly, never more to rise on this sinful world. The last great struggle for the mastery of every human being is now on, and is being pressed by the prince of evil to the utmost limit. All the cunning acquired through the sixty centuries of warfare, all his artful devices, are now being requisitioned. The supreme moment when the eternal destiny of every soul will be determined is rapidly approaching. With such momentous consequences now pending, this must be an hour of great seriousness on the part of everyone who knows what these things mean. And yet there is no reason to lose heart, or in any way to become discouraged. We are fighting a winning battle, if only we keep close to the side of our great Leader. Victory is perched on His banner, and must be on ours if only in this crisis we are loyal to Him. While a uniform in this warfare is not necessary, we must not be found clad in the garb of the followers of the prince of this world.

One of the greatest dangers confronting the remnant church in this supreme crisis is that of being swept away by the flood of worldliness that is pouring in from every quarter. Our only safety now is found in hiding in Jesus.

"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. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Romans 12:1, 2.



THE VIEW CO.

body is a sanctuary of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body." 1 Corinthians 6:19, 20, A.R.V., margin.

As the visitor approached the earthly sanctuary and beheld its exterior, how different the scene from that which the interior presented. Instead of the surpassing beauty and transcendent glory of the interior, he beheld a very humble, unpretentious structure. Its outer covering, which reached nearly to the ground on either side, was of seal skins. (Exodus 39:34, A.R.V.) Manifestly this was not primarily for beauty, but for protection. This covering would impress the visitor with its durability, its fitness to withstand the fierce storms of the desert, and its general practicability. Simple, but dignified and beautiful, it was entirely appropriate for the purpose it



Class Distinctions

By
H. F. DeAth

To Save Lives

An important new development of the polaroid process of photography will undoubtedly save many lives at the war front and at home. The general public is now somewhat familiar with the remarkable Land camera with which amateur photographers have been able to take and develop snapshots within two minutes. This process was the invention of Edwin H. Land, president of the Polaroid Corporation. In the camera the film passes through rollers which break paper "pods" attached to the film which are filled with developing and fixing chemicals. As the film winding key is turned the film passes between the rollers and out of the camera so that a complete snapshot is immediately available.

This process has now been applied to X-ray use. A sensitized paper takes the place of conventional X-ray film. The paper is exposed in standard X-ray equipment, run through wringers in portable boxes and within one minute is ready for reading. The simplicity of the process as well as its elimination of messy and hard-to-handle liquid chemicals will enable its use at the very front lines of combat zones, wherever portable X-ray equipment can be transported. Thus wounded men can be X-rayed, broken bones or embedded bullets or shell fragments can be immediately located, and treatment can be tremendously expedited. Pictures can be read without special illumination of any kind.

The system will also mark advances in home use in civilian hospitals. Average speed of present methods of development is around thirty minutes as against one minute for the new process. Since X rays are often needed during an operation, this process will vastly speed up such operations, thus saving the patient's being under anaesthetics for long periods and in some cases freeing the patient from painful waiting periods. Furthermore, some chemical developers now used in liquid form are highly explosive, and since spillage is almost unavoidable they constitute a very present danger in most hospitals.

Mystery Under the Water

Long strides have been made, we are informed, toward the perfection of atomic propulsion. Probably the first application of such power will be to sea-going vessels, notably submarines. Submarines have long been plagued by the limitations of storage batteries and internal combustion engines. Internal combustion engines have been unable to operate under water without either running out of oxygen, which is necessary for their combustion, or asphyxiating the crew by their waste gases. If atomic power can be successfully applied to submarine propulsion both these drawbacks will be overcome, it is said, and it is now within the realm of possibility for a submarine to cruise around the world without surfacing. Other developments of undersea craft are the substitution of colourful interiors for conventional white and gray, the use of plywood and laminated plastics instead of metals in companionway walls and for tabletops. The use of these materials results in more livability, and they are lighter in weight than those formerly used.

NOT long ago a British cabinet minister told press correspondents in America that he was very disappointed that class distinctions in this country had shown so little sign of disappearing during the last five years.

But are class distinctions a sort of plague that should be stamped out at all costs? Or are they simply a political bogey conjured up by those whose democratic notions have gone to seed? Let us see.

What is it that makes one class of people distinct from another? Generally speaking, it is the various callings, pursuits and interests followed by the members of each particular class. If you happen to be a doctor, a dentist, a lawyer, a solicitor, or an architect, you are classed as professional. Naturally enough, you will be thrown largely among your own class, because your interests and culture lie mainly in that direction. If you happen to be an artisan, a miner, a railwayman, a bricklayer, or an agricultural labourer, you are classed as a manual worker. Business people fall into another class, with its many subdivisions and branches; and so on. Yet all the time people pass freely from one class to another, according to circumstances, choice, ambition or qualification. No one is bound to remain in one particular class, provided he is prepared and able to adapt himself to another. No rigid, hard and fast lines are drawn. Most people, because it suits them, are content to remain in one class all their lives.

True, class distinctions are accentuated more in some countries than in others. Indeed, the emphasis upon class may vary between different sections of the population in the same country. In the north of England, for instance, class distinctions are much less evident than in the south. They are there all right, but the northerner is less conscious of them. And this brings us to the real point at issue. When people rail against class distinctions, what they are usually up against is class consciousness, which is quite another thing. Class distinctions in themselves

may be, and usually are, quite natural and harmless. But class consciousness should most certainly be deplored.

Class Consciousness

Yet it must be remembered that class consciousness is by no means confined to any one section of society. It obesses people in every walk of life, high and low, rich and poor, educated and illiterate, religious and irreligious alike. It has plagued both the church and the world from the very beginning. Hence the warning given by a New Testament writer against it: "If there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: are ye not then partial in yourselves, and are become judges of evil thoughts?" James 2:2-4.

The sacred writer makes no comment on the obvious class distinction revealed in the dress and deportment of the two men. But he roundly condemns both a servile, self-seeking attitude toward the rich man, and a corresponding contempt for the poor one.

There are many and subtle ways of slipping into the sin of class consciousness. It may attack us through a feeling of superiority or inferiority; a contempt for the lowly, or a servile, self-seeking attitude toward those of high rank. It may come through envy, jealousy or resentment toward those of a different class. In the main it springs from lack of a sense of proportion; from overrating our own particular contribution and underrating the contribution of others to the community as a whole. Just as a doctor or a lawyer may feel an exaggerated sense of his own importance, so a miner or an agricultural labourer may get the estimation of his value to the community sadly out of proportion.

The Cure

While legislation may curb, or keep within bounds, the outward lawless expression of class consciousness, no human laws can eradicate the spirit of pride or resentment that lies at its roots. This calls for a power outside and beyond the human realm, "the expulsive power of a new affection."

Have you noticed how the doors of rich and poor alike swing open to the friendly, kindly souls who are genuinely and wholeheartedly interested in the welfare of others? Such may be, and often are, people of small talent, limited education and little culture. Yet they find comparatively easy access to all circles of society. Class distinc-

tions do not worry them. They neither fear the great nor despise the lowly. These people are the salt of the earth. They have "a heart at leisure from itself." They have been with Jesus and learned of Him.

Jesus held no grudge against society because He happened to be born in a stable. He felt no resentment when His class-conscious critics reminded Him (as they often did) that He was the son of a village carpenter. To His perfectly balanced mind, any and every kind of honest toil was honourable and uplifting. He assumed no superior airs but moved serenely in and out among all classes of people. He was respectful to all, but servile to none. He could rebuke the overbearing, class-conscious employer, as well as the unfaithful, class-conscious employee. And in the end He laid down His life on the ignominious cross, that both might be saved from their sinful selves.

And what miracles of grace He has accomplished down through the ages! Men and women of every generation have extolled His saving virtue. Believers of every kindred, class and nation have by His grace been able to

sing with conviction, "Hallelujah, What a Saviour!" Yes, thank God, He saves to the uttermost, even from the universal sin of class consciousness.

THE UNKNOWN GOD

(Continued from page 5)

to us in the Bible, and who is not the Father of our Lord Jesus Christ, is merely a false god.

In the Bible we learn about Him, about His achievements. "For there is one God, and one Mediator between God and men, the man Christ Jesus." 1 Timothy 2:5. Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by Me." John 14:6.

Our greatest need, the world's greatest need, is to know God, but we must know Him through His own revelation of Himself. Is it not time to brush aside all the rubbish of modernism, evolution, and heathen conceptions, and turn to the God of our fathers with all our heart? Let us take down the Book of God, the Bible, and find Him. He is not far from every one of us.

God, the Bible assures us, is no respecter of persons. That, however, is not always the case with His followers. For thousands of years the earth has been cursed with class and racial prejudices.



MILLER SERVICES



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 Romans 14:5, 6: "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it."

Prior to the first advent of Jesus the Jews celebrated many feast and fast days. These were by divine command as were all the rites and ceremonies of that period. However, it is a well-recognized fact that all those ceremonies came to an end when Christ died upon the cross. It was then that type met Antitype, shadow met Substance, and the type and the shadow ceased to exist.

To be specific: In Old Testament times the sinner was required to bring a lamb without spot or blemish and offer it for his sins. The lamb was a type of Christ, the true Lamb of God, who would come and offer His life once and for all for the sins of the world.

When the sinner brought his lamb in accordance with divine instructions he was showing his faith in the fact that the time would come when God would fulfil His promise and send Jesus. The sinner knew that there was no virtue in the blood of the animal to take away his sins. It was only as the animal was offered typically and by faith that it had virtue.

Thus it came to pass that when Jesus expired on the cross the veil of the temple was supernaturally torn from top to bottom, signifying that the sacrificial service was forever ended. Too, it is traditional that as Jesus died upon the cross that Friday afternoon the priest was in the act of offering the evening sacrifice, but as he raised his hand with the knife to kill the lamb it struggled and escaped out of his hand.

However this may be, it is true that

at this time Jesus, the Lamb of God, died, giving His life for the sins of the whole world. Because of this it was no longer necessary to offer animal sacrifices. The antitype, Jesus, had come. He had died. Now to offer typical animal sacrifices was to show one's disbelief in the fact that Jesus had given His life.

This was a truism as far as the apostle Paul was concerned. Paul knew that now, following the cross, there was no virtue or merit in the ceremonial offerings, feast days and fast days. They no longer had any meaning or significance. However, a good many of the Jewish converts to Christianity did not recognize this. They accepted Jesus as Saviour all right, but they

wanted to offer the sacrifices and keep the feast and fast days as always.

It was out of this confusion and disorder in the early church that Paul wrote Romans 14:5, 6. The feast days and fast days now had no meaning, yet if a believer wanted to observe them, said Paul, let him do so. Let every one make up his mind.

Dear Bible Answerman: Where may I find proof in the Bible as to whether Sunday is the first or seventh day of the week? Were the days named when God created the earth, or when were they named?

The Bible does not name the days of the week, with the exception of the sixth day, which is called the "preparation" day, and the seventh day, which is called the "Sabbath" day. The names of the days of the week are of pagan (heathen) origin. Sunday, the first day of the week, was named by the pagans for the sun, their foremost god. Monday, the second day of the week, was named for the moon, being called Moonday, or as we say, Monday.

No facts of history are better established than that Jesus was crucified on Friday, the preparation day, and that He rose from the dead on the following Sunday. We celebrate the crucifixion day as Good Friday, and the resurrection day, Sunday, as Easter.

All this is depicted very clearly to us in Luke 23:50-56 and 24:1: "And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just: (The same had not consented to the counsel and deed of them;) he was of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God.

"This man went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the Sabbath drew on.

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"And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how His body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment.

"Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them."

Here we have spotlighted the three key days of this notable week end. First, Friday, the preparation day, the day upon which Jesus was put to death. Second, the Sabbath, the seventh day of the week, which the disciples kept "according to the commandment." And third, the first day of the week, Sunday, the day upon which our Lord arose from the dead.

Dear Bible Answerman: Please explain Matthew 10:28 which says, "Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell." I read also that the body is made of dust. What is meant by body, soul and spirit?

True it is that the body is made of dust. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Genesis 2:7.

Visualize, if you will, the creation scene. God fashioned Adam of the elements of the ground. But as yet he had no life. Then God breathed into his nostrils the "breath of life" and man (Adam) became a living soul. That is to say, he lived as we do today.

The breath of life that God breathed into Adam's nostrils was but the air which we have in our nostrils and without which we could not live. The living soul is the living being, the living man. Every person is a living soul. And it is not to be thought that the soul is some separate entity which dwells within man, and which, when man dies, escapes to its coveted freedom. Every man, every woman, every child, is a "living soul."

In the resurrection God will do again as He did in the creation of Adam. He will recreate the bodies of the redeemed and then will cause breath to enter into them (Ezekiel 37), and they will live.

Dear Mr. Answerman: Please tell me what is vain worship. I should like to know.

There are several texts that throw light on this question. One is Matthew 15:9: "In vain do they worship Me, teaching for doctrines the commandments of men."

It is clear from this that to substitute something else in place of God's commandments is "vain" wor-

ship. We know that oftentimes a person does not want to do what God in His law commands him to do; therefore, he offers God a substitute. An example of this is the occasion of Cain offering vegetables, the fruit of the ground, instead of the lamb which God had commanded him to sacrifice. His offering was not acceptable to God. It had no meaning or significance, and God rejected it.

The same is true in the matter of the substitute Sabbath, Sunday. God has nowhere in the Bible commanded the observance of Sunday, yet multiplied millions observe the day as unto God, making it a substitute for the seventh day, Saturday—a day which God has commanded. Such an act is vain worship—worship that is to no purpose, worship that will not gain God's favour, worship that is unsatisfactory to the Divine Being.

Another text on the topic is Isaiah 29:13: "Wherefore the Lord said, Forasmuch as this people draw near Me with their mouth, and with their lips do honour Me, but have removed their heart far from Me, and their fear toward Me is taught by the precept of men."

Still another is 1 Timothy 1:6, 7: "From which some having swerved have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm."

"Not giving heed to Jewish fables, and commandments of men, that turn from the truth." Titus 1:14.

Dear Bible Answerman: "As Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Please explain how we get the exact time. Matthew 27 and Mark 16 seem to show that all was done in much less time. Jesus was crucified on Friday and put in the tomb Friday afternoon. He rested there on the Sabbath and rose on Sunday morning early. This would be only two full nights and one full day.

It is true that Jesus did not spend three twenty-four-hour days in Joseph's tomb. But we raise the question: Did He have to do so in order to fulfil the prophecy? Evidently not, or He would have done it.

Were you to say to me, "I will arrive at your house on Friday and spend three days with you," I would not think of charging you with having broken your promise if you left on Sunday morning. On the other hand, since you had spent a part of three days with me I would think you had fulfilled your word.

It is not different in the case of Jesus. He spent a part of Friday, all of Saturday and a part of Sunday in the grave. He fulfilled His word. There is an-

other consideration, too. No one knows that Jonas spent three twenty-four-hour days in the whale's belly. It is wholly possible that Jesus spent fully as much time in the tomb as did Jonas in his living tomb.

AMERICA'S BLACK FRIDAY

(Continued from page 3)

the arrival of the great judgment day. This celestial phenomenon was a sign, an announcement writ high and large in the sky, that "the great and the terrible day of the Lord" was approaching.

Jesus, in His great prophecy concerning His second coming and the end of the world, spoke specifically of the great Dark Day. Said He: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven." Matthew 24:29. "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light." Mark 13:24.

Nearly sixty years later the apostle John also, in vision, was shown the Dark Day in connection with the signs that would harbingers the approach of the great day of the Lord. So he wrote: "The sun became as sackcloth of hair, and the moon became as blood." Revelation 6:12.

Note that in His prediction Christ revealed the approximate date when the mysterious darkness would occur. He described it as occurring "in those days" of political ecclesiasticism already mentioned by Him, and "after that tribulation" which that system of religious tyranny would inflict upon the true Christians during that long period. The cruel persecutions which wrought such havoc during the Dark Ages practically ceased in 1773, when the Jesuit Society was suppressed by order from the Vatican, although the political supremacy of the Papacy itself in Europe was not broken until 1798, when its head, the Pope, was imprisoned by the French. Therefore this astronomical sign foretold in Holy Writ was, according to Jesus, to take place between 1773 (the year when the tribulation ceased) and 1798 (the year when the papal supremacy was broken). It came to pass as foretold, for the Dark Day occurred on May 19, 1780.

The immediate result of the fulfilment of this and other prophecies concerning the approach of the great day of the Lord led pious men and women in many lands to give special study to those portions of the Holy Bible that refer to the second coming of Christ.



The DOCTOR'S VOICE

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



Aureomycin and Chloromycetin

Question: Are there any harmful reactions from aureomycin and chloromycetin?

ANSWER: These two new antibiotics are very useful inasmuch as they are effective in certain conditions not responsive to penicillin therapy. There is no evidence that aureomycin is harmful to the kidneys, liver, or blood-forming organs. Aureomycin is highly acid, which fact has to be borne in mind by those suffering from stomach ulcers. It can be taken with milk. Soreness of mouth and throat sometimes develops after about one week of aureomycin therapy. Nausea, vomiting, abdominal pain, and large bulky stools sometimes develop because of the marked change in the intestinal flora. Irritation about the anus, and photosensitivity of parts exposed to sunlight, such as the hands, may develop. These symptoms clear up quickly after the drug is discontinued. Chloromycetin, which is very effective in typhoid, may temporarily suppress the white blood cells in the blood.

Black Tongue

Question: What is the cause of the periodic development of a black coating on the tongue?

ANSWER: The usual cause is a black fungus. Underlying factors may be deficiency of vitamin B or too much fat in the diet. Good natural sources of vitamin B are whole-wheat bread, peanut butter, legumes, prunes, cooking molasses (two or three teaspoonfuls daily), and wheat germ.

Simmond's Disease

Question: What is the meaning of Simmond's disease?

ANSWER: Another name for this disease is pituitary cachexia. After a serious injury or severe hemorrhage the pituitary gland may be so impaired in function that it no longer stimulates the other glands of the body to normal activity. The

result is that the patient loses a tremendous amount of weight and becomes very weak.

Stainless Steel Cooking Utensils

Question: What have you to say for stainless steel cooking utensils?

ANSWER: The mineral and vitamin content of vegetables cooked the waterless method (low heat) in stainless steel and heavy aluminum ware is practically the same as in the fresh state. This method is therefore even slightly superior to pressure cooking and much superior to boiling vegetables. Neither stainless steel nor aluminum utensils have been shown to be harmful in any way in spite of reports to the contrary.

Gluten

Question: What food value is there in gluten?

ANSWER: Gluten is the protein of wheat and is secured by washing out the starch. It is good protein, incomplete it is true, but nevertheless it supplies twenty-five per cent of the protein in the diet of the poor. It is to be remembered that in washing out the starch one also washes out the water-soluble vitamin B, which must therefore be secured from another source.

Destruction of Vegetable Food Value

Question: Is it true that certain vegetables, if cooked or eaten with other vegetables, destroy their food value?

ANSWER: There is no indication that this is so. As a general principle it is best not to eat too many varieties of food at any one meal. Coarse vegetables and fruits are best not eaten at the same meal, particularly if the digestion is weak.

Soya Sauce

Question: What food value do we get from soya sauce?

ANSWER: Soya sauce probably has some vitamin B in it but it is mainly a flavouring agent and is very high in salt.

THE brief comment by Dr. William Boyd, Professor of Pathology, University of Toronto, well indicates what could be the ultimate effect of alcohol on the body. Says Doctor Boyd: "Ethyl alcohol may produce death in a few hours if taken in sufficient quantity and concentration. In these cases there is nothing to be found at autopsy apart from severe gastritis (inflammation of the stomach) and a smell of alcohol in the stomach, lungs and brain. If the patient has lived a few days there may be marked edema of the brain. The effects of chronic alcoholism are very debatable. Undoubtedly resistance to infection is lowered, so that the patient may die of pneumonia, et cetera." It is a standard maxim that a drug does to the reparative forces of the body what it does to the body as a whole.

Doctor Boyd states further that alcohol may act as a contributory cause to many degenerative lesions in the liver, stomach, kidneys and arteries. This probably is due in part to associated lack of vitamins. Chronic alcoholics undoubtedly show a marked fatty degeneration of the liver, a lesser degree of fatty change in the heart and kidneys, atrophy of the seminiferous tubules in the testicle, and cerebral edema or "wet brain."

Dr. F. M. Walshe of London describes as follows the findings on examination of a chronic alcoholic in an unconscious state: "There is a stale quality about the breath of the chronic alcoholic that differs from that of the individual who chances to have a drink shortly before his lapse into coma—from whatever cause. His tongue is coated, his conjunctivae injected (eyes bloodshot). If he be not too comatose, pressure on his calves may evoke from him some sign of undue muscular tenderness—so common in chronic alcoholics and indicating a low grade multiple neuritis." He mentions that a recent statistical analysis of eleven hundred cases of coma admitted into the Boston City Hospital revealed that fifty-nine per cent were alcoholic.

It is not surprising, therefore, as indicated by Irving Fisher, Ph.D., and Haven Emerson, M.D., in *How to Live* that between "five and ten per cent of the new admissions to state hospitals for mental diseases in the United States are admitted because of alcoholic psychoses." The psychiatric service of Bellevue Hospital in New York City alone admits from 10,000 to 12,000 patients annually.

Alcohol as a food is extremely deficient. A pint of whiskey will, so they say, supply two thirds of the daily energy requirements of a man of average size, but it produces nausea, vomiting, loss of appetite and impaired absorp-

Signs of The TIMES

tion of really essential nutritive factors, and leads to certain illness. In the past it was used medicinally as a depressant to the central nervous system, as a sedative, as a blood-vessel dilator, and as an anaesthetic. Its habit-forming properties, however, have made it a dangerous remedy for such chronic diseases as angina pectoris.

The physiological effects are well recognized. "Alcohol dulls the higher faculties of the mind, intellect and will, before it has an appreciable effect upon use of the muscles of the body. Perceptions, association of ideas, memory, discrimination and judgment are all deteriorated by amounts of alcohol that do not create a condition of offence in the police or social sense." The above quotation from Fisher and Emerson is worthy of serious reflection. It is a well established legal principle constantly being upheld in the courts, that anyone taking alcohol is accounted fully responsible for any actions committed while under its influence whether they be of a petty nature or murder in the most gruesome form. The first drink is often the first step in a most dangerous and ruinous course.

An interesting commentary on alcoholism and its treatment has been made by Dr. J. M. Nielson of Los Angeles: "Delirium tremens or other states resulting from ingestion of alcohol are not produced or aggravated by sudden withdrawal, although such a concept is an old conviction which

ALCOHOLIC EFFECTS

By W. H. Roberts, M.D.

I formerly shared." A recent editorial in *Postgraduate Medicine* confirms the principle of abrupt withdrawal as being the treatment of choice even though at first delirium may appear to be worse, as on the whole the process is shorter. The role of antabuse and the serum reportedly prepared by the young Frenchman who was afraid it might cure the desire for alcohol altogether, are not yet too clearly defined.

The poisonous effects of alcohol on the body are insidious in their onset, with perhaps one exception as noted by Dr. Cyril Courville of Los Angeles in his textbook on *Pathology of the Nervous System*, as follows: "The actual role of alcohol as a toxin in peripheral neuropathy has been discredited in recent years. It is of interest to know that muscatel wine can produce serious peripheral nerve changes in sensitive individuals in the presence of a liberal diet. This suggests a genuine

toxic action of the beverage, as is also the case with Italian red wine."

Recently while entering Portland with other travellers via airline limousine, I heard someone say, "This is a tough part of town." I did not look up from my reading but was surprised to pull up in front of one of the main hotels within a couple of blocks. Stepping out on the street from one of the hotel entrances, I found myself almost immediately among some weird characters who eyed me up and down and stared at my luggage and in general made me feel rather uncomfortable.

After vainly trying to order tomato soup in a restaurant, I passed on beyond "Valhalla," then past an inviting but empty rescue mission outside of which a preacher was telling a few bystanders about "the heaven to gain and the hell to shun." Finally I came to a large market where I encountered an elderly Chinese woman and an elderly Italian woman, the first I had seen on the street. The latter was the only one of the five or six customers who bought anything besides liquor. She bought a bottle of horseradish, not particularly designed to create an appetite for simple healthful food. An Irishman with brick-red hair and obviously quite destitute did scrape up enough to purchase two quarts of gin. One customer bought some of this same red wine. I could not help thinking of the scriptural admonition, "Look not thou upon the wine when it is red." Proverbs 23:31. I had heard of people queueing up for beer in England, but the "Workingman's Club" in the same block seemed to have facilities for an indefinite number and was well patronized. This was in addition to Valhalla. It seemed to me that unquestionably alcohol was somewhat of a menace in the "City of Roses."

Of as much importance to the general public as to the alcoholic himself is the fact that during any degree of intoxication the visual field is narrowed and reaction time slowed. Consequently, automobile accidents are a constant menace of an ever-alarming degree. The question has well been asked, "Who has the right to drink?" The correct answer is, "No one."

Alcohol impairs the vision, the muscular co-ordination, the judgment and the stamina. No athlete can hope for success to crown his efforts who indulges even the social glass.

H. M. LAMBERT



God and the Wise Men

By C. S. Longacre

THE bishop of the diocese of Birmingham, England, the Right Reverend Ernest W. Barnes, according to a United Press report of November 23, 1950, in a speech to the clergy of the Anglican Church said that "the early chapters of Genesis dealing with the origin of the world and of man could be set aside without in the least injuring our reverence for Christ's teaching."

He said he recently visited a cave at Lascaux in southwest France and saw coloured frescoes of animals of the Ice Age in their furry coats, and proof that primitive man began civilization in western Europe twenty thousand years ago. "In the face of such notice," Bishop Barnes said, "we cannot teach fanciful falsehoods however poetic, literary or symbolic, to children in our schools. If we wish to win the confidence of our young people we must tell them the new-found truths of the origin of man and of human civilization, and these proofs must be combined with their religious education."

Bishop Barnes further stated that this new-found scientific knowledge was "spreading everywhere, except possibly in the theological colleges of the various churches," and he declared even "difficult though it may be to argue in favour of many Christian beliefs without assuming the infallibility of Biblical statements, we must be ready frankly to accept new knowledge."

Bishop Barnes calls the account of creation in the book of Genesis "fanciful falsehoods," where God said to His Son, the agent of creation: "Let us make man in our image, after our likeness." He asserts that the Genesis account "dealing with the origin of the world and of man could be set aside without in the least injuring our reverence for Christ's teaching." If the world and man were not created by God and Jesus Christ as recorded in the book of Genesis and elsewhere in the Bible, but all things came into existence by the process of evolution, and man evolved from the monkey, or the ape, or the "missing link" not yet discovered, then all the prophets, apostles and writers of the Old and New Testaments are liars and false teachers.

Any person who declares that this earth and man did not come into existence in the beginning by a miracu-

lous act of divine creation not only makes Moses and all the prophets liars, but also puts God and Christ in the same category. It brands the Bible as a book that teaches "fanciful falsehoods." It is fortunate for Doctor Barnes that he did not live back in the days of Moses and challenge his integrity. Moses was quite capable of defending himself against his critics and enemies.

In the book of Revelation we read that that book is "The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John." Revelation 1:1. In the closing chapter we read: "I Jesus have sent Mine angel to testify unto you these things in the

"'Twas a sheep, not a lamb, that strayed away,

In the parable Jesus told,
A grown-up sheep that had gone astray,
From ninety and nine in the fold.

"Out in the wilderness, out in the cold,

'Twas a sheep the Good Shepherd sought;
And back to the flock, safe into the fold,

'Twas a sheep the Good Shepherd brought.

"And why for the sheep should we earnestly long,

And as earnestly hope and pray?
Because there is danger, if they go wrong,

They will lead the young lambs astray.

"For lambs will follow the sheep, you know,

Wherever the sheep may stray;
If the sheep go wrong, it will not be long

Till the lambs are as wrong as they.

"And so with the sheep we earnestly plead,

For the sake of the lambs today;
If the lambs are lost, what a terrible cost

Some sheep may have to pay."

—Author Unknown.

churches." Revelation 22:16. We must therefore conclude that the book of Revelation is the teaching of Jesus Christ. What does Christ teach in this book? He says: "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14:7. This is the same teaching as that in the book of Genesis.

Again we read in the book of Revelation that those redeemed saints who were raised at the time of Christ's resurrection and ascended with Him to heaven, worship Christ and say to Him: "Thou art worthy, O Lord, to receive glory and honour and power: for Thou hast created all things, and for Thy pleasure they are and were created." Revelation 4:11. Again, in the tenth chapter of Revelation we are told that the covenant angel of Christ "lifted up his hand to heaven, and swore by Him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein." Verses 5, 6.

All these statements from the Lord harmonize with what is written in the early chapters of Genesis. Doctor Barnes would have to rewrite not only the book of Genesis, but the Psalms, which declare: "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth. . . . For He spake, and it was done; He commanded, and it stood fast." Psalm 33:6, 9. "Know ye that the Lord He is God: it is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture." Psalm 100:3.

The bishop would have to rewrite also the book of Ecclesiastes, the book of Acts, and all of the epistles in the New Testament, all of which teach that man was created in the image of God by Jesus Christ the creator. The New Testament also teaches that Christ became our redeemer by virtue of the fact that He was our creator, and that those who put their trust in God will be recreated on the resurrection morning, not by a long process of evolution covering thousands or millions of years, but, as the apostle Paul says, "in a moment, in the twinkling

of an eye, at the last trump. . . . For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Corinthians 15:52, 53.

Some time ago I met a modernist preacher, a man who had trouble in believing the Bible account of Jonah and the whale. I asked him whether he believed that Jesus Christ is the

divine Son of God, and that He is his Saviour from sin and the penalty of sin. He answered: "I believe that Jesus Christ was the most perfect man that ever lived on this earth, and that He was the divine Son of God." I asked him, "How can you believe that Jesus was the most perfect man and was the divine Son of God, and at the same

time make Him out the greatest liar on earth?" He asked, "How do I make Him the greatest liar on earth?" I said: "Do you not know that Jesus put His seal of approval upon the Bible account of Jonah and the whale by saying 'For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth?' You say you do not believe that account, therefore you make Jesus the greatest liar on earth. For if a man who claims divinity tells a lie, he makes himself the greatest liar because of his high profession."

If we deny the miracles of the Bible, and say they are untrue, we not only limit the power of God, but we brand the Bible as containing "fanciful falsehoods." The trouble with the intellectuals, the modernistic preachers, and the so-called scientists is that they accept the speculations of theorists and the unproven hypotheses of the origin of things as scientific facts. One of the fundamental weaknesses of some scientific minds is the gullibility with which they accept the speculative deductions of the so-called scientists. In a few years for lack of proof they abandon their former findings in favour of new-found speculative theories. Such changeable scientific attitudes do not inspire confidence in new-found speculative evidence which is the outgrowth of a creative imagination. As a striking illustration of such new-found speculative scientific evidence, take the German intellectuals who sat in judgment upon the Neanderthal skull found in the cave. This group of so-called scientists, we are informed, first concluded they had found the "missing link" between the ape and man, and that this man had lived on this earth five million years ago. The Associated Press reported that after these intellectuals had imbibed a couple of kegs of beer they changed their verdict and decided that the skull existed twenty million years ago.

No wonder the apostle Paul warned Christians to "beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Colossians 2:8. Again, says Paul, "The wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the [worldly] wise, that they are vain." 1 Corinthians 3:19, 20. God and the worldly intellectuals have never been in agreement, and in the final judgment God will prove, as Paul says, that "the foolishness of God is wiser than men; and the weakness of God is stronger than men." 1 Corinthians 1:25.



RELIGIOUS NEWS SERVICE PHOTO

The true "wise man," be he bishop or layman, is the man who reads God's Word to learn its great truths, and having learned, believes and obeys.



H. A. ROBERTS

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