

Signs of
The TIMES

Canada's Journal of Hope and Health

10¢



God's Standard
[See pages 6, 7.]

That Added Law
[See pages 8, 9.]

THE WORLD AS WE SEE IT

A Prophetic Interpretation of Current Events



★ You and Solomon

SOLOMON is reputed to have been the wisest man that ever lived. No one, so far as we know, having read his writings, and particularly his proverbs, questions his exceeding great wisdom. In Solomon's day the king's wisdom was proverbial. It extended even as far as the Ethiopian kingdom, from whence came the queen of Sheba to see for herself. When she saw, she said the half had not been told her.

In addition to possessing great wisdom and understanding, Solomon was an eminent and influential king. During his reign Israel reached the zenith of her power and influence. Rulers of surrounding nations vied with one another in conferring riches and honour upon Israel's king. Solomon built palaces, temples and cities. He maintained a large court and a large standing army. He had the things for which men labour, suffer and die—riches, honour, influence and wisdom.

Yet we suppose that few wealthy or even middle class people would exchange their twentieth-century comforts and conveniences, even were it possible, for all Solomon's wealth, wisdom and grandeur. You can touch a switch and flood the room with a soft, mellow light, but the best Solomon could do was to light a candle or a torch. You can dial your radio and flood the room with beautiful, deep-toned organ music, but Solomon had to rely upon court-maintained musicians. You can sit down after dinner with your evening newspaper, which cost you but a few cents, and read news from all the world, the gathering of which cost thousands of dollars.

And more than that: you can adjust the thermostat and increase or decrease the heat of your home as it suits you, but Solomon, living in the king's palace, was compelled to live in a cold, draughty, poorly heated abode. If you wish to

travel you may do so on a broad ribbon of smooth concrete, in a powerful, smooth-riding automobile; but Solomon, despite all his wisdom, was compelled to ride in a rough, jolting chariot at horse-drawn speed. If you are in a particular hurry you can purchase, at nominal cost, a plane ticket and fly across the continent in a giant four-motored plane at a speed of perhaps three hundred miles an hour, and that is as many miles in one hour as Solomon could have travelled in about ten days.

It is truly said that today every man is a king. This is indeed true when considered in relation to the crude manner in which kings of olden times were compelled to live. Why is this? Why is man's lot so much improved over that of ancient times? Is it because men today have greater intellectual powers than heretofore? Why do you have steam-heated houses, hot-and-cold running water, electrical gadgets, agricultural machinery, radio, television, automobiles, airplanes and a thousand and one other conveniences that Solomon never had? Are you wiser than Solomon?

You may indeed be wiser than Solomon in certain respects at least. But where did Solomon obtain his wisdom? What was the source of his knowledge? What is the source of yours? According to the Bible, Solomon obtained his wisdom from God. It was a gift. And the same book indicates that all men receive their knowledge from the same primary source. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James 1:5.

But why is scientific knowledge and, in fact, all knowledge so widespread today? It is the fulfilment of prophecy. Two thousand five hundred years ago God gave a prophecy through the man Daniel that is now having its fulfil-

ment: "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.

It is not that men are inherently wiser today than were their ancestors. As a matter of fact, there is every sound reason to believe that man at present is but a pitiful weakling compared with the lordly Adam as he came forth from the hand of his Creator. Without doubt the physical and mental powers of Adam greatly exceeded those of any man now living. Why, then, in the light of this, do we enjoy conveniences and luxuries that have been known by no preceding generation? Answer: It is the "time of the end." And in the "time of the end" knowledge is to be increased, men are to run to and fro. God has decreed it—we are fulfilling it.

The logical question that next arises is: Why does God want knowledge to be increased in the last days, and men to run to and fro? God wants the plan of salvation—salvation through His Son,

It is a far cry from exult to faster-than-sound jets, yet we have witnessed both in our generation.



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Jesus Christ—disseminated in all parts of the world. This could not be accomplished by ancient means of transportation, and without the printing press, the radio, and television.

Moreover, it is God's will that this present-day condition of travel and increased knowledge should provide a sign to show us where we are living in relation to the greatest event of all history—the second coming of Christ. This condition with which we are all so familiar, together with a score or more of other signs, provides adequate evidence that we are standing on the threshold of an event that will affect the destiny of every person.

★ The Basic Cause

A RECENT newspaper carried this tragic news item: "A frenzied family quarrel over liquor ended in the fatal shooting here Saturday night of Roy Thompson, scrap-metal dealer, and a charge of murder against his wife, Lillian, mother of four, who is expecting her fifth child next month.

"Police said they were told she had been 'taunted' into pulling the trigger that sent a .22 calibre bullet through her husband's heart, killing him instantly, and that her husband had loaded the rifle for her. A detective quoted her as saying she was going to 'end her life,' and Thompson had driven her to a state of frenzy by calling her 'yellow.'

"'You're too yellow even to shoot me,' he was alleged to have said before the shot brought him to the floor."

Neighbours described the Thompsons as having been a "happy" family. There was no abject poverty, no known trouble that would motivate such stark tragedy. What, then, caused four fine-appearing children to be made fatherless, and their mother to be charged with murder? It is unnecessary to look long or to institute a profound search to find the cause

An appalling percentage of crime and accidents is attributable to the beverage that confuses and destroys.

of this tragedy. A bottle of intoxicating liquor inflamed the brain of Roy Thompson, caused the upset of his normal mental balance, and led him to badger and taunt his wife until she at last, in a frenzied mental state and scarcely realizing what she was doing, fired the shot that killed her husband.

Should we fix the blame upon Roy Thompson? Yes, perhaps, but only for being weak. Should we, then, blame Lillian Thompson? Yes, but she, too, was only weak. Who were the primary perpetrators of this crime? The distillers of the whiskey that inflamed Roy Thompson's brain, and disturbed his normal processes of thought. To be sure, we must add to the distillers' responsibility, the responsibility of the stock-

"It's Hard To Believe"

— THAT THE LIQUOR INTERESTS SHOULD IN THIS HOUR OF NATIONAL PERIL BE PERMITTED TO ENCOURAGE AND STIMULATE DRINKING THROUGHOUT THE NATION AND ESPECIALLY AMONG WAR WORKERS - SOLDIERS AND SAILORS BY PROMOTION OF THEIR PRODUCT WHICH IS UNIVERSALLY RECOGNIZED AS A

SYMBOL OF WASTE

INEFFICIENCY

LOOSE TALK

AND

DERELICTION OF DUTY

holders, and that of those who legalized the sale of that bottle of life-destroying brew.

We believe most people have a reasonably well developed sense of consistency, and this writer thinks that he, too, has a normal sense of this desirable attribute. We have often wondered how legislators of the same government can legalize the sale of a fluid that drives men to crime, and then arrest them for the crime. Government, as we understand it, is formed for the purpose of keeping the peace and protecting the citizens. Yet what do we find? Governments authorizing the sale of that which overthrows physical and mental stability, and causes accidents and death to both the drunken and the sober.

Can legislators give a satisfactory explanation of this glaring inconsistency? If so, this writer would like to hear it. Do legislators "think through" to the primary cause of the thousands of liquor-caused tragedies that are occurring all over the Dominion of Canada? If so, I would support and praise (as would thousands of others) the legislator who had the courage to denounce in legislative halls the licensing of those accursed family-destroying, health-destroying, life-destroying beverages commonly known as whiskey, wine, beer, gin, brandy, et cetera. Where is such a man to be found?

Far too many church members look with complacency, even favour, upon the liquor traffic.



HOW Was I to Know?

By

NANCY GILDERSLEEVE

THESE were rich merchants and their ladies. There were wealthy landowners from farthest Galilee. There were noble rabbis, and even His Honour Benyosef, who was to help the Romans with the registry of the families. Never before had my inn been filled with such distinguished guests. I was so proud to be able to shout,

"No room! No room!"

Besides, they didn't look important, those two, in their travel-soiled clothes. They had no servants or fine equipage—just an aged donkey on which the young wife sat, drooping and pale.

Of course, if I had known—but how was I to know?

After I had dismissed them so haughtily, Hannah, unbeknown to me, had slipped out and offered them the shelter of the stable.

Hannah, poor plain Hannah! I had bade her stay in the kitchen and superintend the preparation of the supper. This was a keen disappointment to her, I knew, as she had wished to wait at the tables and see the eminent guests. However, for this task, I had engaged her two more comely cousins, for they would make a better showing in the gay assemblage.

There was a light, brilliant and resplendent, that drew many of the guests to the door. But I had no time for such phenomenon with so many fine folk in my house. The service to the table was slowing up, and I hurried to the kitchen to find the cause. Hannah was gone! The servants informed me that the man who was lodging in the stable had come for her.

Almost immediately Hannah burst in through the side door, her face radiant, shining. She looked almost beautiful. I gazed in wonder for a moment.

"Reuben, Reuben," she gasped, "you have missed your chance!"

I neither heeded nor inquired as to what she meant. I reprimanded her for deserting her responsibilities, and strode out of the kitchen. I was eager to return to the dazzling company, anxious



RELIGIOUS NEWS SERVICE

to enjoy my success to the full. My inn was filled with the rich and honourable of the land. I was exalted with pride.

How was I to know! How was I to know that I had refused lodging to the greatest Guest!

Bethlehem's STAR

Still a Star of Hope Today

By

HAZEL I. GOERTZEN

FEAR NOT: for, behold, I bring you good tidings of great joy, which shall be to all people."

Luke's story of The Nativity has an inspired artistry which few can resist. Many have pictured the scene skillfully, but the evangelist is greater than they in the clear beauty of his simple and moving narrative. Throughout the story there is beautiful harmony, which begins with the message to the astonished shepherds and ends in the melodious music filling the air over the Judean hills.

The shepherds found the Babe with the cattle in a byre. Why? Luke says, "She brought forth her first-born Son,

and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn." NO ROOM! Behind this statement was a deeper truth, that people had no house room because they had no heart room.

As He was shut out of the inn at His birth, so Christ was often shut out of the affairs of men in His later life. "He came unto His own, and His own received Him not." He was refused entry at Bethlehem and rejected from the social environment He had known at Nazareth. "A prophet," He said, "is not without honour, save in his own country." Later He was hounded from the temple at Jerusalem where He should have been welcomed. He was opposed in the towns and villages and sought sanctuary in the country. Then He was taken prisoner and crucified.

Christ again seeks entry into the world of men and affairs. What are His chances of gaining entry? Will there be no room again this year?

In some ways the situation today closely resembles that of the world into which our Lord was born. He came then "in the fulness of time," into a world of crises, an age which, like our own, was looking for something—it knew not what—which would bring salvation to mankind. That something—a divine something—turned up. A baby was born in a manger in a small Eastern town. To some it may have seemed an obscure event, yet we, centuries later, with a much older world, but not a much wiser one, still commemorate this apparently insignificant birth of long ago. Everywhere men and women bear witness to the supremacy of Christ. No historical figure has exerted so powerful a sway over men's lives as He.

Every life has God's star shining resplendently above it. As the shepherds and the wise men arrived, so there are always some pilgrims of the night who do arrive at their goal; and as in the case of the shepherds and the wise men, there always is a manifestation of God to those who search for Him with their whole hearts.

Perhaps God's star for you is a mother whose sincere devout life is a manifestation of God's love, or a friend who has followed His star to a silent trysting place of prayer out in the woods or on the hills where the winds of God blow strong and keen.

Are you, in the silent midnight watches, weeping over your flocks of sorrows, lost hopes or ambitions? Then perhaps the star of God's deliverance may flash across your troubled sky, and those words ring out in your burdened heart as they rang out across the Judean hills, "Fear not: for, behold, I

bring you good tidings of great joy. . . .
For unto you is born . . . a Saviour."

Pride, greed, arrogance, all these miss the way to the manger, which is in reality the way to the cross and God. We must beware lest we travel far for the light which may be at our very door. In his poem "The Wise Men," G. K. Chesterton points out the need of watchfulness:

"Step softly, under snow or rain,
To find the place where man can pray;
The way is all so very plain
That we may lose the way.

"Go humbly; humble are the skies,
And low and large and fierce the Star,
So very near the manger lies
That we may travel far."

"I am the way," said He who came,
". . . no man cometh unto the Father, but
by Me."

Human brotherhood can be realized only within the family of God. That is the deep, true, family message at Christmas, the road to fellowship, the pathway to peace. "To all men" we come home to peace when we come to Bethlehem and find ourselves at home in the family of God.

What Is the Cross to Thee?

What is the cross to thee, my friend,
The old grey cross on Calvary's hill?
In loneliness its arms extend
In time's dim twilight, solemn, still.

The flowers of memory entwine
About the cruel, cursed tree
On which sweet mercy, love divine,
Is strangely mixed with cruelty.

Oh paradox of earth! disgrace
That such a scene should e'er be given!
That wicked men, a ruined race
Could thus insult the Lord of heaven!

What does it mean—His death—to thee?
Art keeping vigils here below,
Or sleeping in Gethsemane,
Unmindful of a Saviour's woe?

Dost thou deny Him twice, yea thrice,
Before earth's unbelieving men,
Unmindful the great sacrifice
Was made for thee, was made for them?

What is the cross to thee, my friend,
The old grey cross on Calvary's hill,
Whose echo, until earth shall end,
Its saving mission shall fulfil?

To follow Christ at any cost,
Whate'er His admonition be;
To help to seek and save the lost—
Let this be Calvary's cross to thee.

—Alice Loper.



BIBLE ANSWERS



Do you have unanswered Bible questions? If so, you are invited to send them to the EDITOR, Box 398, Oshawa, Ontario.

Dear Sir: How would "endless punishment of the wicked" glorify God?

To be perfectly candid, we do not believe that endless punishment would glorify God. Such a procedure seems altogether foreign to God's character of love. Human beings are, without question, more hardhearted, more cruel, more vindictive, than is God; yet what parent would administer never-ending punishment to a rebellious, disobedient child? Punish the child, the parent no doubt would, but certainly not everlastingly. And furthermore, should he attempt such a thing the laws of the land would soon put an end to it.

The doctrine of "everlasting punishment" stems from the cruel vindictive heart of Satan. Indeed, it serves his purpose well to so misrepresent the character of God that people think the Divine One to be a merciless tyrant. Rightly understood, the Bible does not teach everlasting punishment. Says the inspired David: "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. . . . But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." Psalm 37:10, 20.

Again the Bible writer Malachi speaks on the subject: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root [Satan] nor branch [Satan's followers]." Malachi 4:1.

Satan, the Bible states, will be reduced to ashes here upon the earth in the sight of beholders: "Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall bring thee to ashes upon the earth in the sight of all them that behold thee." Ezekiel 28:18.

No doctrine of this present day more completely misrepresents the divine character than does this one. How would God be glorified by endless punishment?

Dear Bible Answerman: How can evolution, which is popularly taught, be reconciled with the Bible?

I must say in all candor that evolution cannot be reconciled with the Bible. The Bible declares God to be the Creator of the earth and all that is in it. These two, creation and evolution, are diametrically opposed to each other and cannot be reconciled. The aspirant to eternal glory must decide for himself.

I would say, however, that whenever in the Bible God wishes to distinguish between Himself, the true God, and the varied false gods, He cites His creative ability—the ability to make something out of nothing, as indisputable evidence that He is the true and eternal God.

That the living creatures of earth did not evolve from single-cell life is seen by reading Genesis 1:25: "And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good."

To be sure, since no one living today was alive at the time of creation, creation must be understood by faith. However, we respectfully submit that it takes measuredly less faith to believe the simple Bible declaration of creation than it does to believe that sometime during the endless ages of the past man wriggled his way out of a frog pond.

Dear Bible Answerman: Is it true that in symbolic prophecy a day stands for a year?

This is so according to the rule given us in Numbers 14:34 and also in Ezekiel 4:6: "When thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year."

Dear Sir: How old must a child be before he is responsible to God?

The child must be old enough to distinguish right from wrong (the age would vary). "Submit yourselves therefore to God. Resist the devil, and he will flee from you." James 4:7.

God's Standard

*It Is by God's Standard that Men Will Be Measured
in the Judgment*

By W. H. BRANSON

LAW and order are basic to society. Without them there can be no organization, no progress, no security, no incentive to achievement. Fundamentally, law is not the personal whim of some selfish despot who fancies having his own way. Rather, it is a declaration of certain truths which must be heeded if the government is to stand. The purpose behind every reasonable law is to keep the citizen reminded of the facts which must be recognized if he himself is to enjoy the life and liberty he desires.

These same considerations are applicable to the moral law of God. A moment's reflection should lead us to realize that:

1. God is eternal.
2. He does not change.
3. He is the Supreme Ruler.
4. Righteousness, justice, and judgment are the very foundations of His government.
5. The only government He could possibly administer is one in harmony with His divine character, which is just and unalterable.
6. Anything out of harmony with His government cannot endure.
7. His law, therefore, must reflect His unalterable character and the principles of His eternal government.

We would not expect in the light of these considerations that the moral law would be altered from time to time. This would be impossible. The Creator formed man in His own image. His purpose was that the inhabitants of this earth should develop in character and understanding, growing more and more capable of appreciating the depth and fulness of His divine character, His boundless love. That eternal purpose has never changed. God does not alter the thing that has gone out of His lips. He does not propose to abandon His original plan. The same principles and precepts that actuated Him in the beginning when He shed light over primeval chaos, are still being used by Him. The

law of His government by which His throne is established is the law by which all things consist. In fact, "with Him is no before." He does not consider time in reference to the eternal foundation of that kingdom which is from everlasting to everlasting.

Throughout all this vast expanse of unfathomable space are scattered hundreds of millions of suns, many, perhaps most of them, surrounded by a planetary family of worlds. Some of the worlds, we know not how many, are peopled by intelligent beings who acknowledge their Creator as King of kings and Lord of lords, who are guided by His sovereign decrees, obedient to His holy will. Only this earth of ours has fallen into sin. It is the one lost sheep, gone astray from the flock of God.

The law of God has never been abolished or set aside or modified to suit the times. God does not change. His character remains the same. "Your Father which is in heaven is perfect." He has established His throne in the heavens,

and His kingdom ruleth over all. He is in charge of the government. His law is just. "Justice and judgment are the habitation of Thy throne." "The law of the Lord is perfect." It is a "perfect law of liberty."

This world was created to be the home of perfect beings, made in the image of God, obedient to His divine authority, and in their turn holding dominion over the lower creation.

But as we look about us today we see signs everywhere of a great change. There is unhappiness, there is strife, hatred, and death. What has caused the difference? Not the law of God, but the relation between man and the law. In a word, *sin*. One man disobeyed. One man broke the law and brought woe and destruction to the human race. "By one man sin entered into the world, and death by sin."

The natural result of a disregard for God's law is a contempt for the laws governing human relationships. The divine law requires man first to love and worship his Creator, next to love his neighbour and respect his rights. But when God is dishonoured and His law disobeyed, there is immediately a disregard of our fellow man. "O that thou hadst hearkened to My commandments!" exclaims the prophet Isaiah. "Then had thy peace been as a river, and thy righteousness as the waves of the sea." Isaiah 48:18.

But man did not hearken to His commandments. He listened instead to the tempter. He chose the path of disobedience and rebellion. And yet God did not give him up. "I am the Lord," He says. "I change not; therefore ye sons of Jacob are not consumed." Malachi 3:6. His purpose is unchanged. We denied Him, but He will not deny us if we will turn from our evil way and live. He is determined to deliver us "from the power of darkness," and to translate us "into the kingdom of His dear Son." He longs to make us once more members of the heavenly family, to give us an abundant entrance into the inheritance prepared for His children, an inheritance "incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." 1 Peter 1:4.

But how can this be done? There stands the law. Man is convicted as a transgressor and a rebel. Shall his crimes be ignored? The law demands the death penalty. Unless it is upheld and obeyed, the entire government of God will collapse. There is no possibility of setting aside the law. It simply cannot be done. "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17. The rigid, inflexible, unchanging word of the law is, "If thou wilt enter into life, keep the command-

THE VOICE OF PROPHECY

Radio Log

TUNE IN EVERY SUNDAY

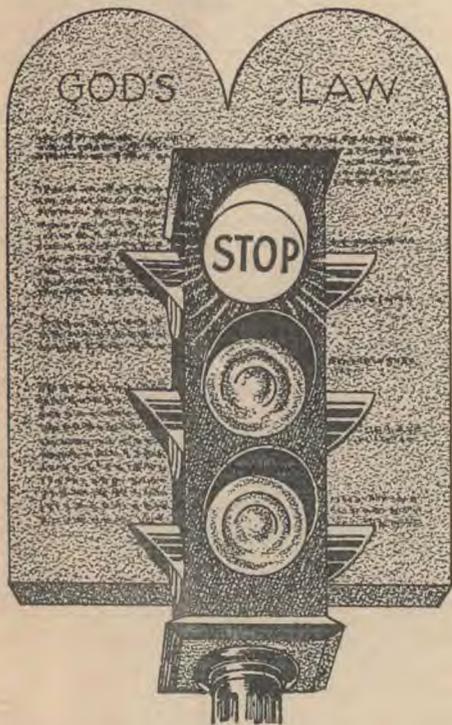
Alberta—				
Calgary	CFCN	1060	8:30	AM
G. Prairie	CFGP	1050	8:30	AM
British Columbia—				
Vancouver	CKWX	980	9:30	AM
Vernon	CJIB	940	9:00	AM
Victoria	CJVI	900	10:30	AM
Manitoba—				
Dauphin	CDKM	1230	10:05	AM
Winnipeg	CKY	580	12:00	M
New Brunswick—				
Moncton	CKCW	1220	9:00	AM
St. John	CHSJ	1150	3:30	PM
	FM-CHSJ	100.5	3:30	PM
Newfoundland—				
St. John's	VOAR	1230	1:00	PM
Ontario—				
Ottawa	CKOY	1310	10:30	AM
Sudbury	CHNO	1440	9:15	AM
Toronto	CFRB	1010	10:30	AM
Windsor	CKLW	800	10:30	AM
Prince Edward Island—				
Ch'lott'n	CFCY	630	1:30	PM
Quebec—				
Montreal	CKVL	980	8:00	AM
Saskatchewan—				
Regina	CKCK	620	8:00	AM
Saskatoon	CFQC	600	10:30	AM



To ensure the safety of its citizens, governments have found it necessary to establish standards of human conduct. Likewise God, in order to ensure the salvation of man, has found it necessary to set up a proper code of conduct.



H. M. LAMBERT



REVIEW AND HERALD

ments." Matthew 19:17. "Blessed are they that do His commandments, that they may have right to the tree of life." Revelation 22:14. Some way must be devised, therefore, to satisfy the claims of the law so that the official record of my life and yours will be one of perfect obedience to the law. How can this be?

Jesus, the Son of God, came to this earth. He did not come to set aside the law. He came to magnify the law. At the same time, He came with good news for the ones who had disobeyed the law, who had incurred the death penalty. That penalty had to be carried out. But He came to give His life a

ransom for many. Because of His divine-human nature, because He is the One in whom we live and move and have our being, the law of God is able to recognize Him as the One who lived in human flesh a life of strict obedience to that law, and who is the Representative of all His creatures. God can and does, therefore, accept His death as a propitiation for our sins and as a substitution for our death. He was able in Himself to bear our sins in His own body on the tree. Thus the penalty for our sins was paid by Jesus, our Substitute and Saviour.

One died for all, the apostle Paul declares. And He was the only One whose death could avail for all. Thus we are redeemed from the curse of the law by precious blood, even the blood of Christ, and the efficacy of that blood is such that "we thus judge, that one died for all, therefore all died." 2 Corinthians 5:14, R.V. "Ye are dead," Paul declares again, "and your life is hid with Christ in God." Colossians 3:3. The claims of the law are satisfied. The record is clear. To illustrate: I am a sinner, sentenced to death. The sentence must be carried out. The law is irrevocable, woven into the very fibre of the universe, inseparable from the eternal foundation of God's government, so that it cannot be changed without changing the character of the Almighty, and He changes not. Justice and judgment are the habitation of His throne, but "mercy and truth are met together; righteousness and peace have kissed each other." Psalm 85:10. The obedience of Christ becomes my obedience. The perfect record of the Lord

Jesus is entered opposite my name in the books of heaven, the sinful record blotted out, and I stand clear, free from the condemnation of the law, for its claims have been satisfied in the obedient life and the atoning death of my Saviour.

From now on, how do I stand in relation to the law? The sins of yesterday are washed away, covered by the blood of the Lamb. Do I occupy a privileged position regarding the future? Since the past has been cared for, do the requirements of the law no longer apply to me? Oh, yes, for the law never changes.

"The condition of eternal life is now just what it always has been,—just what it was in Paradise before the fall of our first parents,—perfect obedience to the law of God, perfect righteousness. If eternal life were granted on any condition short of this, then the happiness of the whole universe would be imperilled. The way would be open for sin, with all its train of woe and misery, to be immortalized."—*Steps to Christ*, p. 67.

But how can I keep the commandments of God? "There is none that doeth good, no, not one." Weakened as I am by my inheritance of sin, bound by the sinful habits I have cultivated through the years, I face an utter impossibility in trying to live a righteous life. It is not enough to have the past forgiven and forgotten. What I need, what I must have in order to stand in the sight of a holy God, is an indwelling power that will enable me to live daily in such complete obedience to the will of God that sin will no more have dominion over me. What can I do? Cer-

tainly the law cannot help me. It can only accuse and condemn. But there is help. There is hope. While in my flesh dwelleth no good thing, and my own efforts are utterly futile, "God, sending His own Son in the likeness of sinful flesh and as an offering for sin, condemned sin in the flesh: that the requirement of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Romans 8:3, 4, R.V., margin.

Then if somehow I could get that obedient life of the Son of God to control my life, to actuate all my thoughts and deeds, to take me under complete control, I could continue free from the terrors of the law. And that is exactly what can be done. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Romans 8:1, 2. That is, without Christ I cannot obey the divine requirements. I fall into sin and incur the penalty of death. But in Him, by His indwelling grace I am enabled to live a life of obedience and freedom, for He has taken control. "Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Galatians 2:20.

All our labours will not make us holy. All our tears will not wash away our sins. All our righteousnesses are as filthy rags. A Power outside ourselves must take possession. "Behold, I stand at the door, and knock," is the call of Jesus. "Come unto Me" is His gracious invitation. "Abide in Me" is His earnest entreaty. "He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing." But with Him is fruit bearing. And "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Galatians 5:22, 23.

What marvellous provision God has made for the preservation of His government and the salvation of His people! Heaven is a place which the sinner could not enjoy, and which God cannot enjoy alone. He "so loved the world, that He gave His only-begotten Son" to redeem them that were under the condemnation of the law and adopt them into the heavenly family of obedient children, to impart to them the enabling Spirit, to make them perfect in every good work to do His will, and to present them faultless before the presence of His glory with exceeding joy.

Eight

That Added LAW

Why Was It Added?

Why Was It Abolished?

THERE is not a place in this world today where distress and perplexity are not known. In every land we see the fulfilment of the words of Christ, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke: 21:26. But, dear reader, these conditions are not without a basic cause, for, as the Bible declares, "the curse causeless shall not come." Proverbs 26:2. To the question, What is the cause? there are thoughtful men who do not hesitate to give the answer.

From the summit of Mt. Sinai, William T. Ellis, a modern well-known writer, penned the following lines that are decidedly to the point: "Things have gone wrong because nations and people have departed from the law. They will never go right until nations and people have the clarity of vision and the courage to return to the keeping of the Ten Words spoken on Sinai. . . . They are, so far as I can see from this height of solitude and contemplation, the only way out."—Louis Halswick, in *Signs of the Times*, April 11, 1939.

To this we add the following statement made several years ago by the editor of a Chicago paper: "The underlying cause of crime and general disregard of the law is the absence of religious training of the youth; and, conversely, the most potent force for the cure of crime is a return to the teaching of the Ten Commandments."

—*Ibid.* To these frank statements we link the yearning words of the Most High: "O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isaiah 48:18.

There are those who teach that the ten commandments were nailed to the cross. To this, agreement cannot be given, for an understanding of the Scriptures corrects such illogical teaching. Jesus is the same yesterday, today, and forever. (Hebrews 13:8.) He is both the Creator and the Redeemer. (John 1:1-3; Ephesians 3:9; Colossians 1:16.) Therefore what He did in the yesterday of creation, remains in this great today of salvation. Any contrast that now exists in this "present evil world" is not due to Christ, but rather to the adversary who wrought a tragedy in Eden, which only Christ can, and will, erase in His great work of restoration.

When God made the world, He had a moral law by which to govern it. It is recorded in Exodus 20:3-17. It is fitting to note at this point that when Christ made this world with its marvellous detail in earth, and sea, and sky, in six wonderful days of creative display, He pronounced it "very good." Then, fully to meet the divine moral standard for a perfect world, the weekly cycle was completed by setting up the Sabbath as a perpetual memorial of His wonderful works. Celestial melody

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came swelling through from the gates of eternity upon this new planet, as all the sons of God shouted for joy at the manifestation of divine love. (Job 38: 4-7.) Such was the environment in which our first parents—the happy dwellers of Eden—kept Sabbath with their Creator, Jesus.

It is perfectly clear that it was God's design that this ideal should be perpetuated eternally. But there was another, namely Lucifer, who had very different designs. Through subtlety and deceitful technique he betrayed our first parents into sin, "the transgression of the law." 1 John 3:4. It is not possible within this brief space to give a biographical sketch of Lucifer, now called the devil and Satan; but we must emphasize that he is the one who for millenniums has been exercising all the cunning of his master mind in the attempt to do away with the law of God. With millions he has been all too successful. The vilest aspect of this crime against heaven is that having caused superhuman agony to our Redeemer in His matchless work of the atonement, Satan then turned upon Him the lying charge of nailing to the cross the Ten Commandments, the very foundation of God's plan in creation and in redemption.

It is very evident that the great deceiver has been turning out of his workshop a type of lens which has dreadfully distorted the truth upon this subject. Refusing his handicraft, should we not pray in the words of the psalmist, "Open Thou mine eyes, that I may behold wondrous things out of Thy law." Psalm 119:18. Then, with the healing touch of the Great Physician upon the eyes of our understanding, we can say, "I have seen an end of all perfection: but Thy commandment is exceeding broad." Psalm 119:96.

"The violation of moral law was that which gave existence to the law of rites and ceremonies, the shadow of good things to come. There could be no sacrifices for sin until man became a sinner. In Eden there could be no types and shadows of Christ; for man in his uprightness needed no such redemption. Nor did God place upon man before his fall the obligation of carnal ordinances which looked forward to the time of reformation; for man was innocent and free from guilt. That it was the violation of moral law that caused the fall of man may be seen at a glance. . . .

"When man had thus become a sinner, and God had promised the means of his redemption, a second relation toward God was brought into existence. Man was a sinner needing forgiveness, and God was a Saviour offering pardon.

By

R. A. HUBLEY

It is plain therefore, that the typical law pointing forward to redemption through Christ, owes its origin to man's rebellion, and to God's infinite benevolence. If man had not sinned he would have needed no types of future redemption, and if God had not determined to give His Son to die, He would have instituted no typical system pointing forward to that great event. The existence of such a code therefore is in consequence of sin, its precepts are of a ceremonial nature, and its duration is necessarily limited by the great offering that could take away sin. From the fall of Adam till Moses the typical system was gradually developed and matured; and from Moses' time until the death of our Lord, it existed as the shadow of good things to come.—*The Two Laws*, by James White, pp. 3, 4. (Tract.)

A prophecy given in the book of Daniel more than five hundred years before the birth of Christ stated not only WHAT He would cause to cease by His death, but WHEN. Note the words: "And He [the Messiah] shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease." Daniel 9:27. In prophecy a day means a year. (Ezekiel 4:6.) In the midst of the last prophetic week allotted to the Jewish nation, the Messiah was to "cause the sacrifice and the oblation to cease." Exactly three and a half years after Christ began His public ministry, in the very midst of the last prophetic week for the Jewish people, Christ closed His life by death on the cross. When the "Lamb of God" died "the veil of the temple was rent in twain from the top to the bottom." God thus clearly signified that the ritualistic system had ended. Christ had abolished it by His death which did indeed "cause the sacrifice and the oblation to cease." The ceremonial law was nailed to the cross.

That event, so strikingly marked by the convulsion of nature, was the darkest tragedy and the greatest triumph in

the universe. It proved the justice of God's moral law and its enduring nature. It told of God's irreconcilable hatred of sin, and of His immeasurable love for the sinner. It placed enduring emphasis on the awful consequences of trifling with God's holy law. "Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3:31.

For nearly six thousand years this world has been reaping the bitter fruits of transgression. Man's refusal to walk in obedience to God's law has brought calamity after calamity. To Israel of old God said, "They have sown the wind, and they shall reap the whirlwind." Hosea 8:7. "Behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto My words, nor to My law, but rejected it." Jeremiah 6:19. Tenderly He appealed to them, "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin." Ezekiel 18:30. Israel refused to heed God's appeal, and national disaster followed.

In this hour of destiny the greatest question for every soul is, "What shall I do then with Jesus which is called Christ?" He, the Sinless One, laid aside His glory, clothed His divine nature with our humanity, and lived a sinless life in a body like ours. He "was in all points tempted like as we are, yet without sin." Hebrews 4:15. Never in the slightest degree did Jesus transgress God's law. Having lived without sin, He voluntarily took upon Himself our sin, and died the agonizing death of the cross.

O, so gladly He offers to impute His holy life in place of the past life of every soul who will accept His gracious offer. Then to those who open the heart to Him, He says, "I will come in to him." Revelation 3:20. To those who let Him in, He promises, "I will put My laws into their hearts, and in their minds will I write them." Hebrews 10:16. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22:14.

The Bible reveals two great laws—the moral and the ceremonial. The ceremonial came to an end at the cross.



EWING GALLOWAY

Why Be an ALCOHOLIC?

Why Defeat Your Own Efforts?

ALCOHOLISM is defined as alcohol poisoning; the morbid effect of excess in alcoholic drinks. Acute alcoholism is drunkenness. Chronic alcoholism is the state induced by repeated and long-continued excess in the use of alcohol. In this article we shall consider the problem as it is generally understood—chronic alcoholism.

There are 64,000,000 drinkers in the United States. Of these, 60,000,000 are no problem, so they say. However, 4,000,000, or roughly six per cent, are a problem. It is estimated that there are 1,750,000 chronic excessive drinkers (self-explanatory); there are 1,250,000 compulsive drinkers (they can't stay away from it); and there are 750,000 chronic alcoholics. This latter group were at one time at least, bleary-eyed, besotted wrecks of humanity. Probably quite a number of these last three groups have been reclaimed by Alcoholics Anonymous.

The above figures divided by ten would indicate with fair accuracy the extent of the problem in Canada. It is well to remember that six per cent of those who touch liquor become problem drinkers—problems to themselves and to society. The above classification is by S. D. Bacon, Ph.D., Assistant Professor of Sociology, Yale University, and a contributor to the book *Alcohol, Science and Society*, 1945. His classification appeared in the *Social Work Year Book* of 1949.

Bacon goes on to say that alcoholism has been increasing in recent years, but not at a rapid rate. The increase is greater for men than for women. About five-sixths of the cases are persons between thirty and sixty. There is a high incidence among widows and widowers. Older persons who have found temporary relief from angina by a glass of brandy sometimes become addicted. The development of the condition may be slow, or it may be rapid, especially for young adults.

Much is made of what is called a "pre-alcoholic personality" by some writers, including Robert Straus. In his article on alcoholism in the *Social Work Year Book* of 1951 he contends that early environmental experiences must

be a factor since addiction to alcohol often appears in persons who have experienced relatively untroubled adult lives but whose problems are associated with neurotic tendencies which trace back to childhood. In an endeavour to solace the neurotics who have been so labelled by a physician or a psychiatrist, psychiatrists are telling us that we are all a little neurotic. If this is so, then we probably all have pre-alcoholic tendencies. We could become addicted to alcohol if we drank it once too often, at least six per cent of us, at any rate.

Sociologists, like psychiatrists, modify their terms and definitions every once in a while. Straus classifies the 4,000,000 problem drinkers as follows:

1. Those whose drinking is uncontrolled, and is accompanied by psychological, personality, or physical disorders (the chronic alcoholic).
2. Those who display fairly normal outward responses—get along fairly well with family and friends, hold a good job, and appear essentially to be good citizens (emphasis on "appear essentially").
3. The social misfit drinkers—even though their excesses may lead to all sorts of difficulties, they can control the frequency and amount of consumption (up to a certain point). Their drinking is an escape from an otherwise distasteful or dull existence.

It is said that prevention lies in the realm of research, rehabilitation, and education. Too often the education referred to has to do with *temperance* in the use of alcohol, whatever that is. The best solution to the drink problem is to quit before you get started. As is so well known, "the alcoholic never again can drink normally; by taking one drink he runs the risk of serious relapse."

This sometimes poses quite a problem, as, for instance, that which faced the

alcoholic on operation Starlight up in the Arctic, where the temperature was thirty to forty degrees below zero. There, since the men were living in tents, rum was passed out to them night after night after they had retired to "warm them up." One man got through this all right, but the return to civilization was too much for him. One drink was his undoing. The Alcoholic Anonymous who came to rescue him brought a bottle to taper him off (why I don't know), and he started to drink too. He failed to return home after his charitable deed. The alcoholic had to pull his Alcoholics Anonymous friend out of a beer parlour before heading for the hospital himself.

As Straus has stated with some authority, alcoholism appears in all population categories measured by such factors as wealth, occupation, education, family background, physique, and region of the country. In other words, alcohol finds its way into the homes of the rich and the poor alike. As in the days of the Roman Empire, the world is a dreary prison for the alcoholic slave who would flee from his master. Mediterranean peoples, particularly Jews, although consistent users of beverage alcohol, are said to have a relatively small amount of drunkenness, but Northern European races show high rates of intoxication. Before the first world war Sir Wm. Osler could not see that the German beer gardens were hindering an era of great scientific advancement. He might have changed his mind later. A recent traveller in England (Jim Coleman of the *Toronto Globe and Mail*) found practically everything except water to be rationed. He states: "Obviously there is a general European plot to cure North Americans of the insidious water-drinking habit," and he was convinced that Europeans "envisage the collapse which may follow if an entire continent continues to rust its entrails with copious libations of cold water." Since the majority of Canadians are of Northern European extraction according to census reports, we are in the susceptible group.

In the United States, alcoholism is six times more prevalent among males than among females. The last report of

By

W. H. ROBERTS, M.D.

the Canadian Institute of Public Opinion (Gallup poll) indicates, fortunately, that if all women's beverage rooms were closed, a majority of Canadian women would approve of it. Here is the response to the question, "Do you approve or disapprove of beverage rooms for women?"

	National	Men	Women
Approve	31%	34%	28%
Disapprove	63%	60%	66%
Undecided	6%	6%	6%

In May, 1943, only 28 per cent of the men in Canada called themselves total abstainers, while 55 per cent of the women described themselves in this way. In Ontario 72 per cent of the population disapproved of beer parlours for women, but in British Columbia opinion was more evenly divided.

Farmers and residents of smaller communities are greater exponents of prohibition than are other population groups. They disapprove of women's beverage rooms to a greater extent than other groups. In British Columbia this natural obstacle is being overcome by the liquor interests by throwing in a new hotel as bait where plebiscites have previously been unsuccessful, with a promise of only one beer parlour. In a dozen communities this promise has been broken in recent years; usually within the year two or three beer parlours are in operation.

Much more frequently than non-alcoholics, alcoholics either never marry or suffer from marital discord. The alcoholic is unreasonable. It does not pay to argue with him; it is safer and wiser to show him sympathy.

The cost of alcohol cannot be meas-

Man's most difficult task is to control himself. With the handicap of alcohol, this often becomes impossible.

ured alone in the dollars and cents spent on it, great as that figure certainly is. Sociologists say that the cost of alcoholism, "whether considered from a personal viewpoint, or from the viewpoint of churches, schools, industry, and community at large, is immense." Drinkers in British Columbia spent seventy and one-half million dollars on liquor for the year ended March 31, 1951. This is sixty-three dollars a person. In 1949 it was seventy million, and in 1948 the amount spent was sixty-eight million. The only comforting feature is that the rate of increase is slowing down. Either the accelerator is down to the floorboard, or a saturation point has been reached for this commodity.

Before You Drink

**STOP
AND
THINK**

SCIENCE says

**A
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C
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H
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L**

is a nerve poison
is a habit forming drug
slows down brain action
lowers resistance to disease
lessens muscular efficiency
weakens will control
increases road accidents

STOP
before you take
one glass

LOOK
at the wrecks
caused by alcohol

LISTEN
to the voice of
SCIENCE

ALWAYS OBEY DANGER SIGNALS

Ontario Temperance Federation
11 Queen St. West, Toronto

Poster Bulletin
Eleventh Series No. 1



VERNON NYE, ARTIST

December, 1951

Other costs of drinking are: waste of valuable materials, loss of efficiency, higher accident rate, extra costs of disability and pension payments, higher employee turnover, poor morale. There are in addition, social service and legal costs (courts, prisons, divorces, et cetera).

A tradesman recently was prevailed upon to go into a beer parlour for just "one glass." He very reluctantly agreed, soothing his conscience with the idea that he was satisfying curiosity. He and his friend were quickly surrounded by about ten others, each in turn being expected to buy all the others a drink. He escaped by good fortune, and looked in two hours later to see how his friend was doing. Sure enough, he was still there! What could be more calculated to manufacture chronic alcoholics than beer parlours?

With respect to treatment, abrupt withdrawal is the only way. The following statement by Dr. John Shea as quoted in *Digest of Treatment*, May, 1951, is to the point: "When a headache is the result of a hangover, the amelioration of the pain by more drinking will only postpone the headache, for the hair of the dog that bites never cures. The best remedy is essence of patience and tincture of time." To this should be added "trust in divine power."



The DOCTOR'S VOICE



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Box 398, Oshawa, Ont.

Colds

Question: I suffer from frequent prolonged colds. Is there any way of preventing them and shortening their duration?

ANSWER: Very little is known at the present about immunity to the cold virus. Many people practically never have a cold, while others are highly susceptible and will suffer from five or six colds a year. Tense, nervous, undernourished individuals are said to be more susceptible, while the opposite type has a comparatively good immunity. Healthy young adults often get over the common cold in four or five days. Secondary infection with involvement of the sinuses and ears are the serious complications, together with bronchitis and pneumonia. Aspirin compounds used in moderation give some symptomatic relief, but the less used the better. Nose drops or inhalers often do more harm than good because of the secondary congestion of the mucous membranes of the nose. Antihistaminics have had a rather undeserved popularity, as they are not a cold cure. The dizziness and drowsiness are often more objectionable than the cold itself. Sulfonamides and penicillin are quite effective in controlling the secondary infections, also aureomycin and chloromycetin. The latter two antibiotics can be taken orally. Penicillin is most effective by injection. Ear infections should be promptly reported to the physician, as early treatment will usually prevent the development of mastoiditis or any permanent impairment of hearing. Three days in bed is still very good treatment if it is at all possible.

Acne

Question: My child suffers from acne. Treatment thus far has given only temporary relief. Do you have any suggestions that would be helpful?

ANSWER: The principle of treatment is to attempt to dry the skin and to relieve any secondary infections which may occur. Dr. Goldman of Cincinnati, Ohio, recommends vigorous and repeated washings of the face with a washcloth (at least three times a day, and by the parent if the child will not cooperate). Exposure to sunlight is encouraged as much as possible; however, heat and humidity will aggravate the trouble. Treatment is pursued in as matter-of-fact a way as possible to prevent the child from becoming too self-conscious. Picking, squeezing or excoriating the lesions will aggravate. Lesions with "heads" on them are sometimes opened by the physician. Areas that are inflamed and throbbing are treated with hot compresses (washcloth wrung out of hot water will do). In severe cases penicillin and other antibiotics are used. This condition is common at puberty, but sometimes it appears earlier in certain families, and will usually clear up spontaneously around the age of twenty-one years.

Cancer of the Lung

Question: Does tobacco smoking predispose to cancer of the lung?

ANSWER: Accumulating evidence seems to indicate that smoking does predispose to cancer of the lung. Persons who have smoked heavily for twenty years or more seem to be most susceptible. The incidence in

women is climbing, apparently due to their freer use of tobacco. These were views expressed in a recent editorial in the *Canadian Medical Association Journal*.

Ideal Weight

Question: What is the ideal weight?

ANSWER: A rough estimation is one hundred pounds for the first five feet of height, plus five pounds for each additional inch, plus ten pounds for men, plus ten pounds for those who have a heavy frame.

Narcolepsy

Question: My husband has narcolepsy. He has very frequent sleeping spells during the day, but can't sleep at night; he tosses and dreams and is very irritable.

ANSWER: The cause of narcolepsy is unknown although it has been known to follow head injuries and encephalitis lethargica. Your husband's is a fairly typical case. The usual treatment prescribed is amphetamine sulfate (benzedrine) under medical supervision. Benzedrine is habit forming and toxic, so I personally do not favour its use. Dexedrine, a similar drug, can seriously depress the bone marrow and thus cause anaemia. Any measures to improve general health would be helpful, such as elimination of tobacco, alcohol, tea and coffee. Meals should be regular (not more than three a day) with an interval of five or six hours between them. Nothing should be eaten between meals. Tobacco is best quit abruptly. Tea and coffee if used could be tapered off by drinking one cup less each day.