

Signs of
The TIMES

Canada's Journal of Hope and Health

10c



H. M. LAMBERT

Jesus' Day (See pages 6, 7.)

Stomach Ulcers (See pages 10, 11.)

THE WORLD AS WE SEE IT

A Prophetic Interpretation of Current Events



★ The Central Sea

AS THE country of Palestine is the centre of the Euroasian land mass, so the Mediterranean is the middle sea. This ancient and strategically located body of water has mothered more nations than any other. It has witnessed the ascendancy and decay of Egypt, Assyria, Babylon, Medo-Persia, Greece, Rome, Spain, France, and the great Ottoman power that ruled that area for so long.

The control of the *Medius Terrae* has in the past meant world control. For, as one great military genius of the past said, he who rules the Mediterranean rules the world. In ancient days the Phoenicians became great sailing their merchant and war fleets across the waters which touch three continents. Centuries later the galleys of the Romans ruled the waves of *Mare Noster*. And as *Newsweek* for October 8 says, "it was by no accident of history that during its nineteenth-century days of glory the British Empire put its greatest concentration of armed force into the Mediterranean Sea, far from the home islands. The same strategic necessities have compelled the United States, heir to British naval dominance, to send its strongest fleet—the Sixth—to the distant Mediterranean."

Through this inland sea and the Suez Canal runs the famous British lifeline. This route avoids the long pull around the African Continent in Occidental-Oriental trade. Great Britain has in the past taken every precaution to protect this lifeline, but recently weakened by World War II and by the consequential depression, England has yielded the defence of this strategic sea to its erstwhile rebellious daughter. Thus it has come to pass that the water which in bygone millenniums bore proudly on its bosom the man-and-wind-propelled warships of the Phoenicians and the Romans, now bears with equal pride the super-dreadnoughts of the British and the American navies.

What is the attitude of Russia to British-American control of the Mediterranean? When all the mystery and secrecy of the "iron curtain" have been laid bare, when all the inscrutable diplomacy of the Kremlin has been revealed, it will be seen that there is no spot on earth that the Russians desire so much as the Dardanelles, the Mediterranean and the Holy Land. Russia has coveted this strategic basin for centuries. Peter the Great was not the first Russian to see Russia's need of this warm-water sea if the colossus of the north was to occupy her place in the sun and rule the world—which is the avowed Russian ambition.

There is little doubt that in time to come Russia will make a determined drive for a southern outlet to her ice-locked land. The Bible indicates that definitely. However, at present the Dardanelles are guarded by determined Turkish soldiers—so determined and so strongly fortified that the British were unable to force the straits during the first world war. The terrain is discouragingly unfavourable to an overland attack. Still another difficulty into which the Russians will run is their lack of a seafaring background.

But Russia will find a way to invade the Holy Land. This we know from the Bible. Said the prophet Ezekiel, viewing this great northern colossus: "Thou shalt come from thy place out of the north parts, thou, and many people with thee. . . ." Ezekiel 38:15. "After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them. Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee." Verses 8, 9.

"Thou shalt come up against My people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against My land, that the heathen may know Me, when I shall be sanctified in thee, O Gog, before their eyes." Verse 16.

However, the Russian invasion is not unchallenged; "Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee,

Rocket propelled bombs carrying atomic explosives will undoubtedly be used in the next war.



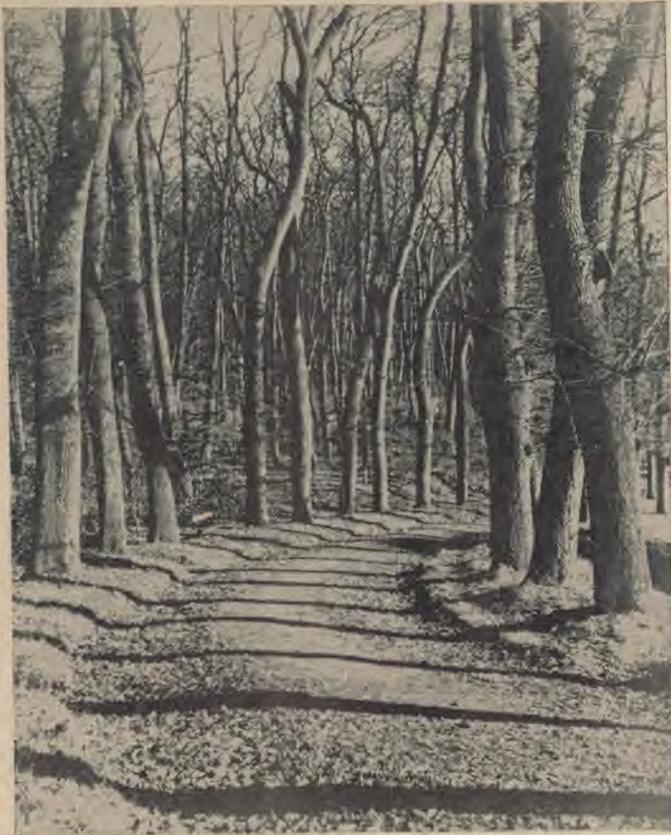
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Dallas Youngs, Editor

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RELIGIOUS NEWS SERVICE

It was in the quietness of the seventh day that God rested from all His labours of creation and was refreshed. God made this day the "birthday" of the world.

Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?" Verse 13.

"Sheba, and Dedan, and the merchants of Tarshish" without doubt has reference to the nation whose lifeline runs through this tideless sea; namely, England.

In this same consideration we want to remind our readers that the Bible, that unerring volume of prophetic record, tells us of a coming Armageddon wherein the armed might of all nations will enter into a final test of strength. And let it not be forgotten that God puts His finger upon the land of Palestine as the focal point of that tremendous struggle.

"The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. . . . And he gathered them together into a place called in the Hebrew tongue *Armageddon*." Revelation 16:12-14, 16.

★ Inconsistency

APPEARING in the *Sunday School Times* for November 3, 1951, page 13, is an illustration which reads as follows:

"On the seventh day thou shalt rest (Exodus 23:12). During World War I an Indian maharaja, conversing with an American, asked him, 'Do you know why God is punishing the Christians by letting them fight and destroy each other as they are?' Answering his own question, he said, 'If I paid as little attention to my religion as most Christians pay to theirs I would expect God to punish me.' Then this Hindu prince said that though one per cent of the officials of his employ were British, yet for their sake he kept all his offices closed on Sunday, and had built two Christian churches, that they might have both time and place for worship. But he went on to say that services were held only about once in three months. 'What do they do on Sunday?' he was asked. 'They are hunting, boating, tennis, racing, and playing cards. If you ask me why God is punishing the Christian nations, I think that there you have the answer.'"

Here is inconsistency. The "seventh day of the week" is not Sunday. It never has been, and it never will be. Reason: It was not made Sunday in the beginning. Sunday is the first day of the week. The seventh day of the week is Saturday. To prove this to your entire satisfac-

tion consult your wall calendar, a good dictionary, or an encyclopaedia. But best of all, consult your Bible.

Upon what day was Jesus crucified? Upon what day did He rest in the tomb from all His labours? Upon what day did He arise? The answer to these questions is found in Luke 23:54-56; 24:1: "That day [the day of Christ's crucifixion] was the preparation, and the Sabbath drew on. 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."

That this order of days has not been changed or altered in any degree whatsoever is evidenced by the fact that the "sixth" day, the "seventh" day, and the "first" day are now celebrated in the identical order. The sixth day, Friday, is now called Good Friday, the crucifixion day. The following "first day of the week," Sunday, is celebrated as Easter Sunday, the day of the resurrection.

How can the "seventh" day be Sunday, the "first" day, when it was not so made in the beginning? And why is Exodus 23:12, "On the seventh day thou shalt rest," quoted? Evidently to give authority to Sundaykeeping. But this text, as even the most unlettered may readily see, gives no authority to the keeping of Sunday. God made a day the Sabbath day, but that day was not the "first" day of the week, Sunday. It was the "seventh" day, Saturday. The seventh day in the weekly cycle comes directly before the first day. It was the day upon which God rested and was refreshed. It was the day He blessed, hallowed and sanctified—never the first day, Sunday. Sunday, as the "first day of the week" is now known, was a working day, the first day of creation.

We read the Bible from Genesis to Revelation in vain to find where God has at any time blessed, hallowed, sanctified Sunday. On the other hand, the seventh day, the Sabbath day, is the day upon which God rested and which He made holy. (See Genesis 2:1-3.) It is the day He commanded us to keep holy. (Exodus 20:8-11.) It is the day Jesus observed while upon earth. (Luke 4:16.) And furthermore, it is the day that will be observed as the day of rest and worship in all eternity to come. (Isaiah 66:22, 23.)

Upon what basis of fact, therefore, is Sunday said to be the "seventh" day of the week?

HOPE for Man

By RUSSELL H. ARGENT

THIS is a world of confusion. Never has there been such variety of doctrines and dogmas, doubts and disputes, to perplex the minds of men. They pour from the press, the pulpit and the radio. They are expounded in millions of words. Some urge go left, others right. The solution is here, say some. Suicide, scoff others. Small wonder that a baffled John Citizen cries, "Enough."

Yet world problems remain unsolved. Never has a living faith been needed as it is today. Despair is fast becoming the universal despot. Are all man's years of struggle, his dreams of progress, his mighty achievements, to end in a heap of radioactive rubble? Is this the glorious destiny the evolutionist has long proclaimed? The mists of agnosticism, so long a shelter, prove chill. The prophets of doom grow numerous. Writes William L. Laurence, "Man now has at his disposal, or soon will have, means that not only could wipe out all life on earth, but could also make the earth itself unfit for life for many generations to come, if not forever." —*The Hell Bomb*, pp. 24, 25.

Is this where civilization is heading? Is there no way of escape? Like a giant locomotive out of control, the world rushes on. The signals flash red. The controls point to impending destruction, but its mad flight cannot be checked. Must the passengers perish?

The question demands an authoritative answer. But where can it be found? It is as though some mysterious hand had obscured the signposts of civilization, and mankind stands perplexed, debating the path to take.

But while men conjecture, God gives the answer. It has never been His purpose that the way should be obscure. When Christ was here on earth He revealed the future to His disciples. As His eyes swept the centuries, He did not see a sunlit pathway. He saw the blood, tears and misery of this age. He saw that they would climax in universal distress and that there would be "upon the earth distress of nations, with perplexity." Men would be perplexed because they would be unable to find a solution to the conditions in the world. Because of this the Saviour saw "men's hearts failing them for fear, and for looking after those things

which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:26, 27.

The prophet Daniel draws a parallel picture of the last days. He says: "At that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."

What better description could there be of the days in which we live! In the words of Canon J. O. Hannay, "We go about with fear in our hearts. We fear

war with its train of sorrow and pain and death. But even more than war itself, we fear what may come after." The Bible reveals that there will be a time of trouble, days of darkness unprecedented in the annals of human history. But in these days of trouble and distress Jesus will return to deliver His people, "every one that shall be found written in the book."

The message of the second advent is the hope of the world. Only with the coming of the Prince of Peace can wars cease. Only with the destruction of Satan, the author of confusion, can harmony be restored. The fires that destroy the devil will cleanse the earth of sin. The words of Scripture will then be fulfilled, "The elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3:10.

From its ashes will arise a new world fashioned by the hand of God. Just as the returning day scatters the darkness of night, so the return of Jesus will banish despair from the heart. Sin will never again rear its ugly head in the Paradise of God. Men will walk in the way of life. They will find in the service of the Master their highest joy and throughout the ceaseless ages of eternity a destiny undreamed of.



H. A. ROBERTS

With the threat of the atom bomb, the H-bomb, bacterial warfare, and other "secret" weapons, what is man's hope of survival? We are convinced that he can survive only by faith in divine power.



BIBLE ANSWERS



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

Dear Bible Answerman: Will Jesus come secretly the second time, or will people be able to see Him?

There is a diversity of opinion about this, but it is not because the Bible does not speak plainly concerning it.

In the prophetic chapter of Matthew 24, verse 27, Jesus tells us the exact manner of His coming: "As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

Who of us has not at some time seen the blinding flash of lightning as it rent the heavens from one side to the other? As a matter of fact, it would be impossible not to see it. So it is with the coming of Christ. His coming is so plain, so literal, so visible, that one cannot be alive upon the earth and not behold it.

In Revelation 1:16 we are told that Jesus' countenance is as the sun shining in its strength. With this statement in mind, let us remember how impossible it is not to see the sun as it shines in all its glory at midday, yet the sun is ninety-three million miles distant.

The Bible tells us that when Jesus returns the second time He will come not only in His own glory, but in the glory of His Father and the glory of all the angels. Add all this together and you get some idea of the incomprehensible glory that will attend Jesus when He comes the second time.

Revelation 1:7 gives us further word on that when it says, "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him." Jesus' second coming will differ from His first in that when He comes again He will be a reigning monarch sitting upon His throne. He comes for the purpose of harvesting the righteous from the earth and destroying the wicked. The righteous dead are resurrected at that time and with the righteous living, who are translated, are taken to heaven. According to 2 Thessalonians 2:8, the wicked are consumed by the brightness of His coming.

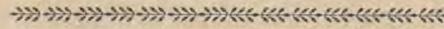
How could peace, happiness and joy reign in the universe if there were those suffering unutterable anguish throughout eternity? It is obvious that this

could not be—nor will it, according to the Bible, ever be.

Dear Sir: Is heaven a real place?

Jesus made the following statement before He ascended to heaven: "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a *place* for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:2, 3.

If God and Jesus are real, and they are, then it must follow that heaven is as real as they are. However, the time will come when those "mansions," which comprise the capital city of God, the New Jerusalem, will be transferred from where they are at present to this earth. (See Revelation 21:2, 10.) After



THOUGHTS

Let your thoughts be things of beauty,

Thoughts of hope, and love and joy;

Let them grace the path of duty

As each moment you employ.

Think on things that bring true pleasure,

Yes, the nobler, higher things,

For their worth you cannot measure,

Or the joy such thinking brings.

Thoughts that help you in your living,

Lifting heart and mind above,

Filling both with true thanksgiving

As you contemplate God's love.

Thoughts that leave the mind untainted

And the heart still pure and clean;

Thoughts with which God is acquainted

In the realm of the unseen.

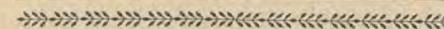
Thoughts like these will bring true blessing—

Though the world may call them nought,

And your life will be expressing

That you're always in God's thought.

—Stanley Combridge



the moving of His capital to this earth, God recreates this poor sin-wrecked planet in all its pristine glory, and it becomes the dwelling place of the saints throughout all eternity.

"I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful." Revelation 21:3-5.

"And He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him: and they shall see His face; and His name shall be in their foreheads." Revelation 22:1-4.

Dear Bible Answerman: Does God want people to die?

It was always far from God's purpose that death should enter the human family. When He established Adam and Eve in the Garden of Eden and conferred on them every advantage, He warned them not to eat of the fruit of the tree of knowledge of good and evil, that they might not die. Unfortunately, they did not heed His warning. They ate of the fruit and died, and all their posterity, with the exception of Enoch and Elijah, have been following them into the grave.

Yet this was always far from God's will, as we see from Ezekiel 18:23: "Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live?"

We can understand more fully how God abhors death when we consider that He sent Jesus, His only-begotten Son, to die on the cross in order to put an end to it. Because Jesus was willing to die, through Him the vilest sinner may live eternally. There is no sin so deep dyed that God cannot and will not forgive it, and give to the sinner who comes to Him in humility and contriteness a place in His everlasting kingdom.

JESUS' DAY

By FRANCIS A. SOPER

ONE of the most evident facts in the whole world is that God is love. Constantly that divine love is being exercised on man's behalf in giving to him blessings and mercies to use and enjoy. All things coming from God are good. At least fifteen times in the Scriptures is the expression found, "God is good." Jesus declared that God gives us "good things." Matthew 7:11. David said, "Thy Spirit is good." Psalm 143:10. Paul wrote, "The commandment [is] holy, just, and good." Romans 7:12.

The Sabbath is another of the good things that God has given to man. It was made not to be a burden to him, but for his benefit and happiness. The Sabbath was first instituted at the creation of the world. "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." Exodus 20:11. This day of rest was not an afterthought; it was the climax, the capstone, of creation. Because God rested on it, He "blessed the seventh day, and sanctified it," or set it apart for a holy use. Genesis 2:3. In this way He gave it to Adam as a day of rest, and it was to him a memorial of God's finished creation, a sign of divine love and power.

The creation process was accomplished by Jesus Christ. The apostle John writes: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made." John 1:1-3. Paul also expresses the same facts, "By Him were all things created, that are in heaven, and that are in earth, visible and invisible: . . . all things were created by Him, and for Him." Colossians 1:16.

Christ made the Sabbath. He it was who rested on it and sanctified it. Thus He is in a better position than anyone else to reveal its true purpose and method of observance, to tell what should be done on it and what should not be done. To the Jewish rulers who accused Him of breaking the Sabbath He declared, "The Son of man is Lord also of the

Sabbath." Mark 2:28. Of no other portion of time did He declare Himself to be Lord, so when He is explicit in regard to the Sabbath His assertion is of greater significance.

If we therefore desire the true example of Sabbathkeeping, we must look to our Saviour and learn from Him how best to enjoy this blessing from heaven.

When Jesus was on earth the Sabbath had lost its true significance. Instead of bringing joy and blessing it had become a burden and was surrounded with exacting requirements. Instead of reflecting the loving character of God it was used as a means by some to dictate and control the consciences of others. As week by week the Sabbath came around, it brought fear and dread lest the minute stipulations placed on it by the rabbis be overstepped and the wrath of God fall on the guilty offender. The people became involved in petty quibbling and legalism in regard to the Sabbath, and the day

originally intended by the Lord to be a benefit became the very opposite.

As Lord of the Sabbath, Jesus set to work to clear away these misconceptions. He came to demonstrate in His life true Sabbathkeeping and to relieve the people of the heavy restrictions imposed by the religious leaders of His day. He came to clear away the smudge of legalism, the human-enacted rules and rites—not to do away with the Sabbath itself.

Jesus used the Sabbath as a day of worship. He indicated His reverence for it by attending and taking part in the services of the synagogue. Luke wrote of Him: "He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16.

In all He did and said, the Saviour laid down the principle that the Sabbath was designed to bring men into closer communion with God. In word and deed He taught that it was made for man's good. "The Sabbath was made for man," He asserted, "and not man for the Sabbath." Mark 2:27. Four times during His ministry He took occasion to perform works of healing on the Sabbath and call special attention to its observance.

The first was on behalf of the impotent man at the pool of Bethesda in Jerusalem. Finding a pitiful victim of disease who had suffered for thirty-eight years, Jesus told him, "Rise, take up thy bed, and walk." Immediately the man was healed. Gathering up the rug on which he had reclined, he carried it away, forgetting in the joy of his healing that it was the Sabbath. The Jewish rulers, accusing Jesus of breaking the Sabbath, "sought to slay Him, because He had done these things on the Sabbath day." John 5:16.

Jesus could have performed this work of mercy on any other day of the week, but He deliberately chose to do it on the Sabbath, and to make it a public spectacle by telling the man to carry his bed, in order to raise the question of what was permissible to do on the Sabbath and to prepare the way for Him to show the folly of the burdensome requirements which had made the day a curse instead of a blessing.

The processes of nature do not stop on the Sabbath. Plants continue growing, rivers flow on, the sun shines, trees put out their fruit for the services of man. Thus, the blessings from God are not withdrawn for one day out of seven. Life must go on. "And man also has a work to perform on this day. The necessities of life must be attended to, the sick must be cared for, the wants of the needy must be supplied. He will not be held guiltless who neglects to relieve suffer-

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

ing on the Sabbath. God's holy rest day was made for man, and acts of mercy are in perfect harmony with its intent. God does not desire His creatures to suffer an hour's pain that may be relieved upon the Sabbath or any other day." —*Desire of Ages*, p. 207.

Jesus emphasized this principle again when a little later in His ministry He entered the synagogue one Sabbath and found a man with a withered hand. Well knowing that He would be considered a lawbreaker, He told the man to stand forth. Straight to the rabbis He put the question, "Is it lawful to do good on the Sabbath days, or to do evil? to save life, or to kill?" Mark 3:4. The rabbis, caught in a dilemma since they taught that an unimproved opportunity for good constituted evil, did not answer. The Saviour, grieved at heart for their stubbornness, healed the afflicted man, in this way showing once more the tender regard He held for the distress of humanity. In contrast to this love and compassion was the attitude of the rabbis who would rather pull a beast out of the ditch on the Sabbath to avoid monetary loss than to minister to a child of God in need. "How much then is man better than a sheep?" Jesus queried in scathing rebuke to the hypocrites. "Wherefore it is lawful to do well on the Sabbath days." Matthew 12:12.

These actions of the Lord of the Sabbath are significant. Many were His missions of mercy on this holy day, to indicate beyond a doubt that it is right to do good on the Sabbath. The instances above referred to provided much-needed lessons. However, He did not make it a constant practice to heal on the Sabbath. On one occasion He came to Peter's house from attending services in the synagogue to find Peter's mother-in-law ill with a fever. Doubtless because of an urgent need He healed her—but did no more healing until the Sabbath was over. The Gospel narrative states: "And at even, when the sun did set, they brought unto Him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door. And He healed many that were sick of divers diseases, and cast out many devils." Mark 1:32-34.

Thus we see that Jesus was explicit in His example and teaching in regard to the Sabbath. He performed that which was for the glory of God and the service of mankind, but, outside the routine of common duties, He did not serve Himself, but God His Father.

In following His footsteps, we emulate His example. The holy hours of the Sabbath will be to us a great joy and blessing. In ministering to our fellow men and doing good, we will not only fulfil for ourselves the true purpose of the Sab-

bath, but also help draw others nearer to God on the day He has sanctified.

And this day, we know from Christ's life and words, is the seventh day of the week, the same one on which He rested upon completion of the work of creation. Not only did He keep the seventh day, and teach the people how to keep it, but He fully expected His disciples to be keeping it at the time of Jerusalem's destruction, which was nearly forty years after His ascension. This is clear from the instruction He gave them when He foretold this event and told of the flight of the Jews that would then take place: "Pray ye that your flight be not in the winter, neither on the Sabbath day." Matthew 24:20.

Owing to the emergency it would be necessary for Christians to make all haste in their flight from the doomed city. Flight in the winter or on the Sabbath day would hold additional difficulties. In the light of this Jesus told His disciples to pray that their flight might come at a more advantageous time.

In no place in the Bible do we have any indication that Jesus planned a change in the Sabbath. The fact that He asked His disciples to pray that circumstances would not interrupt their regular

worship upon that day long after He ascended indicates His regard for its continuing sacredness, and that He had no intention of making any change from the seventh to the first day of the week.

As Jesus was completing His work here on earth, and had given His life as a sacrifice for transgression, He added another significance to the Sabbath by resting in the tomb on that day. He had rested on the Sabbath after His work of creation; now He rests after His work of redemption. Thus in keeping the Sabbath we commemorate not only the creating of our world, but also the re-creating of our human lives through the power of redeeming love.

In studying Christ's relationship to the Sabbath, then, we find that He, as Creator, made it and set it apart for the good of man. When it became obscure by petty human traditions and laws, He came to earth to show by His life and teachings its true purpose and the spiritual benefit it brings to humanity, leaving an unmistakable example to the very end of His earthly life. May we, in patterning our lives after our Saviour's, find in our hearts a ready response in observing the day He observed in the way He observed it.



On more than one occasion Jesus deliberately healed on the Sabbath. He did this to correct in the minds of the people the misconceptions which the Pharisees had implanted there concerning the nature and character of the day.

RELIGIOUS NEWS SERVICE

THE SABBATH

A Sacred Trust from Antiquity

WHAT is the origin of the Sabbath day? From whence came this historic institution? The fourth commandment of the Decalogue points to the beginning of this weekly holy day as being the creation of the world when it states: "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:11. Likewise the creation record itself includes the account of the institution of the Sabbath. After recounting the events of the first six days of creation Moses said:

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Genesis 2:1-3.

If there were in existence no other data than this concerning the origin and meaning of the Sabbath, one fact would stand out in unquestioned clearness; namely, that the Sabbath, being the memorial of the world's creation, can know no bounds of race or clime; that no single nation, race, or class of people on the globe can claim it as peculiarly theirs. As the birthday of the world it is a universal institution pointing men everywhere to the great Creator-God. This fact, the universality of the Sabbath, our Saviour affirms, declaring: "The Sabbath was made for man," that is, *for all mankind.* (See Mark 2:27.)

That the Sabbath was anciently held as a day of rest for all people, and that its origin does in fact take us back to creation, becomes apparent from a multitude of circumstances.

The learned philologist, Professor Sayce, informs us:

"The Sabbath-rest was a Babylonian, as well as a Hebrew, institution."—*Higher Criticism and the Monuments*, p. 74.

Not only did the Babylonians have the Sabbath, but they had it long before the existence of Abraham or the Hebrew race. The testimony of archaeology makes us realize that the Sab-

bath was not of Jewish or Hebrew origin.

Furthermore, the Sabbath is traced not merely to the Semitic Babylonians, but beyond that to the civilization of pre-Semitic times, that of Sumer and Akkad, from which all the civilizations of earth have sprung. Our author, Professor Sayce, makes this clear when he continues:

"Its [the Sabbath's] origin went back to pre-Semitic days. . . . In the cuneiform tablets the *Sabattu* is described as 'a day of rest for the soul,' . . . it was derived by the Assyrian scribes from two Sumerian or pre-Semitic words, *sa* and *bat*, which meant respectively 'heart' and 'ceasing.' . . ."—*Ibid.*

That the Sabbath was a trust handed down from the oldest civilization of earth is indicated further in Urquhart's *The New Biblical Guide*, Volume I, pages 148, 149, in which Professor Sayce is again quoted:

"God's division of time has left its mark in the sacredness attached to the number seven from the very infancy of humanity. . . . We find the idea of the sacredness of this number firmly rooted in the earliest civilization of Babylon, which was non-Semitic, and from which every other civilization upon the earth has sprung. 'Seven,' says Professor Sayce, 'was a sacred number, whose magic virtues had descended to the Semites from their Accadian predecessors.'"

That the Sabbath had its origin in the very cradle of humanity is evident, moreover, from the fact that even today many nations still recognize, in the names of the days of the week, the seventh day as the Sabbath. For example, the French "samedi" for Saturday means "Sabbath day"; and even in dark central Africa the name for the seventh day of the week as handed down from the beginning of nations is "Sabato"—a word meaning "Sabbath day" or "Rest day." Thus nations which have for unknown centuries ceased to observe the Sabbath, and which in some

cases have been degraded even into the lowest forms of heathenism, still retain the term "Sabbath" or its equivalent as the name of the seventh day.

The existence of the week itself as a division of time, coming down from a very remote past, is moreover a silent but eloquent testimony to the origin of the Sabbath. The learned Dr. John Kitto says:

"We find from time immemorial the knowledge of a week of seven days among all nations—Egyptians, Arabians, Indians—in a word, all the nations of the East, have in all ages made use of this week of seven days, for which it is difficult to account without admitting that this knowledge was derived from the common ancestors of the human race."—*Encyclopedia of Biblical Literature*, Vol. II, art. "Sabbath," p. 655.

In Smith's *Bible Dictionary*, under the article "week" we find this: "Its antiquity is so great, its observance so widespread, and it occupies so important a place in sacred things, that it must probably be thrown back as far as the creation of man." Then the article continues: "The week and the Sabbath are thus as old as man himself."

The history of China, one of the oldest nations in the world, if not the oldest, testifies to the fact that the seventh day was in olden times observed as the Sabbath. China's ancient *Book of Diagrams* says: "On the seventh day the passages are closed." A pupil of the celebrated Dr. Morrison, commenting on this, says:

"The ancient kings ordered that on that day (the seventh) the gate of the great road should be shut, and traders not permitted to pass, nor the princes to go and examine the states. It is plainly to be seen that in the times of the ancient kings, on the day of the Sabbath, all classes kept at rest and observed it."—M. C. Wilcox, *The Lord's Day the Test of the Ages*, p. 19. (See also *Our Rest Day*, by Hamilton, pages 43-52.)

The ruins of ancient Assyria testify likewise to the antiquity of the Sabbath. In his *Assyrian Discoveries* the eminent Assyriologist, George Smith, tells us:

"I discovered among other things a

By

ALICE M. ROGERS



REVIEW AND HERALD

curious religious calendar of the Assyrians, in which every month is divided into four weeks, and the seventh days, or Sabbaths, are marked out as days on which no work should be undertaken." —Page 12.

We find moreover that in the Assyrian records the origin of the Sabbath is bound up with the creation of the world. The fifth tablet from the library of King Asshur-bani-pal in a brief account of creation says: "On the seventh day He appointed a holy day, and to cease from all business He commanded." Although the date of this tablet is between 600 and 700 B.C., we find, according to George Smith, that these Chaldean tablets are but copies of much earlier accounts of creation. Mr. Smith says:

"The present copies of the Chaldean account of creation were written during the reign of Asshur-bani-pal, B.C. 673-626. But they appear to be copies of much earlier accounts of creation; works the date of the composition of which was probably near B.C. 2000 (about five hundred years before Moses). The legends, however, existed earlier than this, and were in form of oral teaching."—*Soc. Bib. Archaeol.*, Vol. IV, p. 363.

To keep the Sabbath in the spirit as well as the letter, delighting in its hallowed hours (see Isaiah 58:13), is to honour God as the one true God, the Creator, looking to Him in gratitude for the bounties of His creation. Thus was the Sabbath celebrated originally in old Babylonia. Truels Lund remarks:

"According to the Assyrian-Babylonian conception, the particular stress lay necessarily upon the number seven. . . . The whole week pointed prominently towards the seventh day, the feast day, the rest day. . . ."—*Daglige Livi Norden*, Vol. XIII, pp. 54, 55.

There came a time, however, when men, though knowing God, "glorified Him not as God, neither were thankful." Then began that shameful descent that was to lead to total darkness and idolatry. (See Romans 1:21-23, 25.) With grudging reluctance, prodded by a sense of fear, men continued to keep creation's memorial in the letter, while its spirit of gratitude and loyalty to the Creator was fading from their hearts. Gradually the Sabbath deteriorated from its joyful status as the glorious memorial of creation to become for a long period an "evil day," an "unlucky" and "forbidden day," a "fast" instead of a feast, though still a sacred day in a superstitious and fearful sort of way.

There is no institution more ancient than the Sabbath. It dates from the creation of the world.

The strange and stern "taboos" that thus came in to mar the beauty of the Sabbath in old Babylonia have come down to us in history. These serve as but another link in the chain of evidence that takes us back to the very origin of God's holy day. Remarking on the Sabbath law of the Babylonians of this period, Urquhart writes:

"The stern rigidity of this Sabbath law . . . speaks of an institution almost alone in its antiquity and sacredness. To have placed a taboo like this upon the action even of the king and of the magicians, the spiritual lords of Babylon, the Sabbath law must have lain at the very foundation of all that primeval man reckoned sacred."—*The New Biblical Guide*, Vol. I, pp. 150, 151.

"And, strange to say," Urquhart continues, "we are able to go behind even these things, and to see something of the early sweetness of the God-given rest-day. In an explanation of the term Sabattuv, we have the sweetest name for the Sabbath which ever fell from man's lips. It is explained as meaning *yum nukh libbi*, 'a day of rest for the heart.' That name told of a time when the Sabbath was understood and rejoiced in. . . . It was the day of the soul's home-coming to God, when it feasted at God's table, and bathed in the sunshine of God's love. There is also another significant name for the Sabbath, which brings a further confirmation to the Scripture. It is called 'the day of completion' (of labours); a name which finds its explanation in Genesis 2:2: 'And on the seventh day God *ended His work* which He had made.'" —*Ibid.*

It is apparent from Isaiah 66:22, 23 that that holy day which God instituted in the beginning will continue everlastingly in the new earth. If we would have the opportunity of honouring the Sabbath then, we must take the opportunity to honour it now.

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H. A. ROBERTS

Fear of impending disaster and doom is a paramount cause of ulcers. An abiding trust in God will go far toward correcting this condition. It will make for happier living.



By
GORDON M.
ARNOTT,
M.D.

STOMACH ULCERS

How To Avoid Them

MR. BLACK appeared quite composed and seemed in good health except that he was underweight. As the doctor listened, the story ran something like this: Mr. Black was in his early thirties, and had a family to support. He had a business, and was working days and sometimes nights to make a success of it. Things had been progressively more difficult for the past six months. At first he had noticed that after a heavy meal there was a feeling of fullness and discomfort in his stomach, accompanied by considerable gas. Gradually there developed a burning type of pain which came about two hours after meals. There was a constant feeling of fullness in the upper abdomen.

Mr. Black had learned that food or baking soda gave relief from the pain. However, just lately the pain seemed to persist whether food was taken or not. He did not feel like eating and was beginning to lose weight. The doctor also learned that Mr. Black smoked a package of cigarettes daily and that he drank

the usual amounts of tea and coffee. He was carefully examined and found to be quite normal except that he was very tender in the upper abdomen. To the doctor it was quite obvious that the patient was suffering from peptic ulcer, and only X rays of the stomach were needed to confirm the diagnosis.

Peptic ulcer is one of the commonest diseases. As many as ten per cent of the population have suffered from it at some time during life. It is more common among men than among women and is usually found in the thin type of individual. Typically the person who develops peptic ulcer is ambitious. Outwardly he appears quite composed, yet inwardly he has many tensions working upon him. In the ulcer-prone individual these tensions lead to a tightening of the muscles of the outlet of the stomach, or pyloric spasm. If this continues, eventually ulcers form. The person with an ulcer usually has a high concentration of acid in the stomach, which is irritating to the lining of the stomach and especially to

the ulcer. The spasm of the lower part of the stomach does not allow the food to pass freely into the intestine, and as the food stays longer in the stomach it tends to ferment and cause gas and loss of appetite. The caffeine of tea and coffee have been shown to greatly increase the acid in the resting stomach, and tobacco smoking tends to do the same thing.

The ulcer itself is usually between one-half and one inch in diameter. Although they are often spoken of as stomach ulcers, this is a misnomer as in most cases the ulcer appears in the first part of the duodenum or the small bowel just next to the stomach.

The person who suffers from an ulcer may want to know what he may expect in the future if his condition is not treated. He will be happy to know that many cases will heal without treatment. However, he should seek proper medical aid, because the ulcer tends to recur when not treated, and certain serious complications may result. The spasm may continue to grow worse, and this, coupled with the swelling and inflammation about the ulcer, may completely obstruct the opening of the lower end of the stomach. This, of course, stops the passage of food and causes severe vomiting. The ulcer may grow deeper and deeper and finally break through the stomach wall, or it may eat into a blood vessel and cause serious bleeding.

Much can be offered the ulcer patient in the way of treatment, but owing to the factors which cause peptic ulcer, the treatment may have to be carried on for many years. Under proper treatment the symptoms can be controlled and the ulcer healed; however, if the former habits of living are pursued the ulcer will often return. In formulating a plan for treatment the patient must first remove as far as possible those things which irritate the ulcer or tend to increase the tensions underlying it.

This means that the smoker must give up his cigarettes, for experience has shown that it is nearly impossible to control an ulcer, its symptoms, and its complications, if a person continues to smoke. Tea and coffee users must give up their beverage because the excess acid and nervous stimulation which they create should be avoided. At the outset of treatment it may often be necessary for the doctor to prescribe medicine which will quiet the nerves and thus help to relieve tensions. He may also prescribe medicine to ease the spasm or cramping of the stomach muscles and thus permit the stomach to function normally so that food can pass through it in the usual length of time. In many cases the pain is greatly relieved between

meals by the use of medicines which neutralize the acid in the stomach. Medical science has devised various types of these medicines which do not upset the delicate acid and base mechanism of the body.

In spite of the fact that the doctor can in many ways assist the person with an ulcer in his efforts to cure the malady, in most cases the great burden for cure rests with the patient. His whole effort must be put forth to relieve the factors which lie behind the formation of the ulcer. Rest is vital for quieting the nerves, so the patient should sleep eight or nine hours each night. His diet should be simple and palatable, and must contain all the factors of nutrition necessary for good health. It should be especially high in vitamins B and C as they are necessary for healthy nerves and good healing. Meals should be eaten at regular intervals, and at no time should the patient be in a rush while eating his meals. If the food is chewed thoroughly it will digest more easily and thus relieve the stomach's burden. Mechanical irritants are best avoided, such as skins, seeds, and corn shucks. Chemical irritants are also to be avoided, such as spices, pepper, catsup, vinegar, and alcoholic beverages, as they are very irritating to the stomach lining and to the raw ulcer area. Fried foods are best not used as the coating of fat covering the food makes digestion in the stomach difficult.

Perhaps the most important single factor in curing an ulcer is the relief of nervous tensions by finding peace and security for the mind. Peace and happiness in the mind will go far in effecting a cure. This means that sometimes marked changes must be made in the patient's way of living. If his work is the source of tension, then he may have to begin a new line of work. If the tensions arise at home, then steps should be taken to correct the situation there. In other words, the patient should sit down with his doctor or by himself and survey the whole field of his emotions and drives and pick out those things which cause unrest, unhappiness, and nervous strain, and then lay definite plans to eliminate these things. One great source of help here which is often overlooked by patient and doctor alike is trust in divine power. To the insecure and restless mind nothing can bring peace and contentment like faith in God and dependence upon Him for the things that are necessary to life. This is pointed out in the Holy Bible in Isaiah 26:3, which reads, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee."

Those Who GROWL and SCOWL

By

D. H. KRESS, M.D.

IT NEVER pays to growl or to go about with a scowl on the face when passing through unpleasant experiences. Growling never helped anyone to get out of a hard place.

When Paul and Silas were cast into prison—their feet fastened in the stocks and having received forty stripes save one—they "prayed, and sang praises unto God." They did not growl. Had they growled, no help would have come to them. They sang praises to God. This enabled God to do for them something out of the ordinary. An earthquake threw open the bolted prison doors and released the prisoners from the stocks. They might have made their escape, and the keeper of the prison thought they had, and was on the point of taking his own life. But Paul cried out, "Do thyself no harm: for we are all here." The burden of these men was not to get out of that hard place. They knew that wicked men had caused their arrest, but they also knew that God overrules the devices of wicked men, to carry out His purposes, and that He is able to change every curse into a blessing. That night the jailer and his family were converted and baptized, and Paul and Silas were set free. It pays to sing when in a hard place, for it affords God an opportunity to work. God can do nothing for or through a growler.

Joseph in prison, although an injustice had been done him, and he knew it, did not go about with a long face and complain of his hard lot. Joseph did as did Paul and Silas. He was the most cheerful man in that prison. He made a business of going about cheering up the other prisoners. While others growled and blasphemed, God brought Joseph into

tender favour with the keeper of the prison, who entrusted him with the keys and the general oversight of the prisoners. "Wherefore look ye so sadly?" he said to two of them that were communing together and seemed much depressed. This effort on his part to cheer up these men resulted in his own release, and later in his being placed next to Pharaoh. It pays to "keep sweet" when placed in trying positions or hard places. It never pays to growl or to find fault.

What is the lesson to be drawn from the experiences of these men? It is this: When in a hard place, do not complain or go about with a sad countenance. That is not the way out. Pray and look for opportunities to bring good cheer to those who are in trouble. This will afford God an opportunity to undertake your case and to do something out of the ordinary to bring deliverance.

Only once, we read, was Nehemiah, cupbearer to the king of Persia, known to be sad in the presence of the king. He was burdened for his people and for the city of Jerusalem, which was in ruins. It was such an unusual thing for him to have a sad countenance that the king inquired what it all meant. He told the story of the captivity of his people and the hard time they were having. The king said to him, "Is there anything I can do for you? Yes, replied the young man after offering up a silent prayer to God. He then made the request for the rebuilding of the city, and that he might be granted the privilege of going to the help of his people. This was an unheard-of request, but it was granted. Had Nehemiah been a grouch, had he been anything but of a cheerful disposition, no such request would ever have been granted.

These men knew that nothing could befall them except by God's permission. It did not matter to them where they were, or how they got there; they knew they were where Providence had placed them for a purpose, and that purpose was to be a help and blessing to those about them. Such a faith in a kind, overruling Providence alone could enable them to sing under conditions that would lead others to growl.

There is health in such a faith as this. Much of the sickness in this world of ours is due to disappointments. Mental depression results in depression of every vital organ and cell. Digestion, absorption, circulation, assimilation, and elimination are all interfered with. No organ or cell can function normally when the mind is depressed and the countenance sad. Faith in the Being who rules the universe and who overrules everything for the good of those who trust Him, is essential.



The DOCTOR'S VOICE



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

Anaemia

Question: What is the cause and treatment of anaemia?

ANSWER: Doctor Limarzi of Chicago states the following general principles:

Hypochromic anaemia as contrasted with pernicious anaemia is the principal manifestation of iron deficiency. Chronic haemorrhage may be a factor and must be corrected or anaemia will recur. Hypochromic anaemia is said not to develop in adult males or in women past the menopause unless there is loss of blood. Bleeding hemorrhoids or heavy menstruation are frequent causes. Hypochromic anaemia of infancy and early childhood is almost always on a nutritional basis. Foods rich in iron are legumes (peas, beans), nuts, prunes, greens, tomatoes, tomato juice, molasses, wholewheat bread, eggs. Iron may be given as tablets such as ferrous sulfate three times daily after meals, in order to avoid gastric distress. Quinine and strychnine (nux vomica) do not enhance the blood-building properties of iron and should be avoided. A pint of blood contains in iron the equivalent of about fifty iron tablets; so blood transfusions are used in severe cases.

Stainless Steel Cooking Utensils

Question: What do you think of stainless steel utensils? Their use is claimed to cure constipation, ulcers and some cancers. Is that true? It is also claimed that people are poisoned by using aluminum utensils. I gave all mine away a week ago and have been using stainless

steel, but I still get headaches and suffer from constipation.

ANSWER: "Waterless" stainless steel utensils are not superior to the same type of aluminum utensils. Even ordinary utensils are satisfactory if the least water possible is used. These waterless methods of cooking do conserve minerals and vitamins. The general health of the patient is improved. They do not, however, cure cancer and ulcers. Even a cancer patient will improve temporarily if his diet is made more adequate.

Facial Paralysis

Question: Is there any successful treatment for long standing paralysis of one side of the face?

ANSWER: In some cases the phenomenon of "mental alienation" has appeared to be a factor in hindering recovery of the use of the muscles of expression on the side of the face affected. Heat to the face by an infrared lamp, followed by electrical stimulation, has helped such cases.

Lumps on Shins

Question: I have had intermittent attacks of reddish painful lumps on my shins diagnosed as erythema nodosum. There is no apparent evidence of rheumatic activity or of tuberculosis. Are there any other causes?

ANSWER: In a recent survey made on fifty patients who had this disease it was found that it was much more common in women, and the ages ranged from eighteen to seventy-three

years. Seventy per cent of the patients had associated respiratory infections. In only two per cent of the cases was tuberculosis associated, and in eight per cent rheumatic fever. Sensitivity to sulfa drugs, bromides, and iodides was found in some cases. It was concluded that erythema nodosum was a disease of hypersensitivity often associated with infections and use of certain drugs.

Retarded Child

Question: Is there any treatment or medicine for a boy eight years old who is slow at understanding school work but can sing a song after hearing it once? He is a healthy child, never sick, but is overweight—weighs more than one hundred pounds. He is starting grade three.

ANSWER: The average weight of an eight-year-old boy is between forty-five and fifty-nine pounds. Gradual reduction in weight would be desirable. Butter, fried foods, cakes and pastries should be omitted and nothing taken between meals. It is difficult to express an opinion on the child's mental progress. There was a time when it was believed that glutamic acid tablets, one after each meal, would help. Recent experimental work questions the value of this treatment even though it is harmless (glutamic acid is a protein derivative). X ray of the bones of his hands would perhaps give the best indication of his thyroid activity. If he is deficient in thyroid, which is likely if his mother has a goitre, then he would benefit from treatment with thyroid.