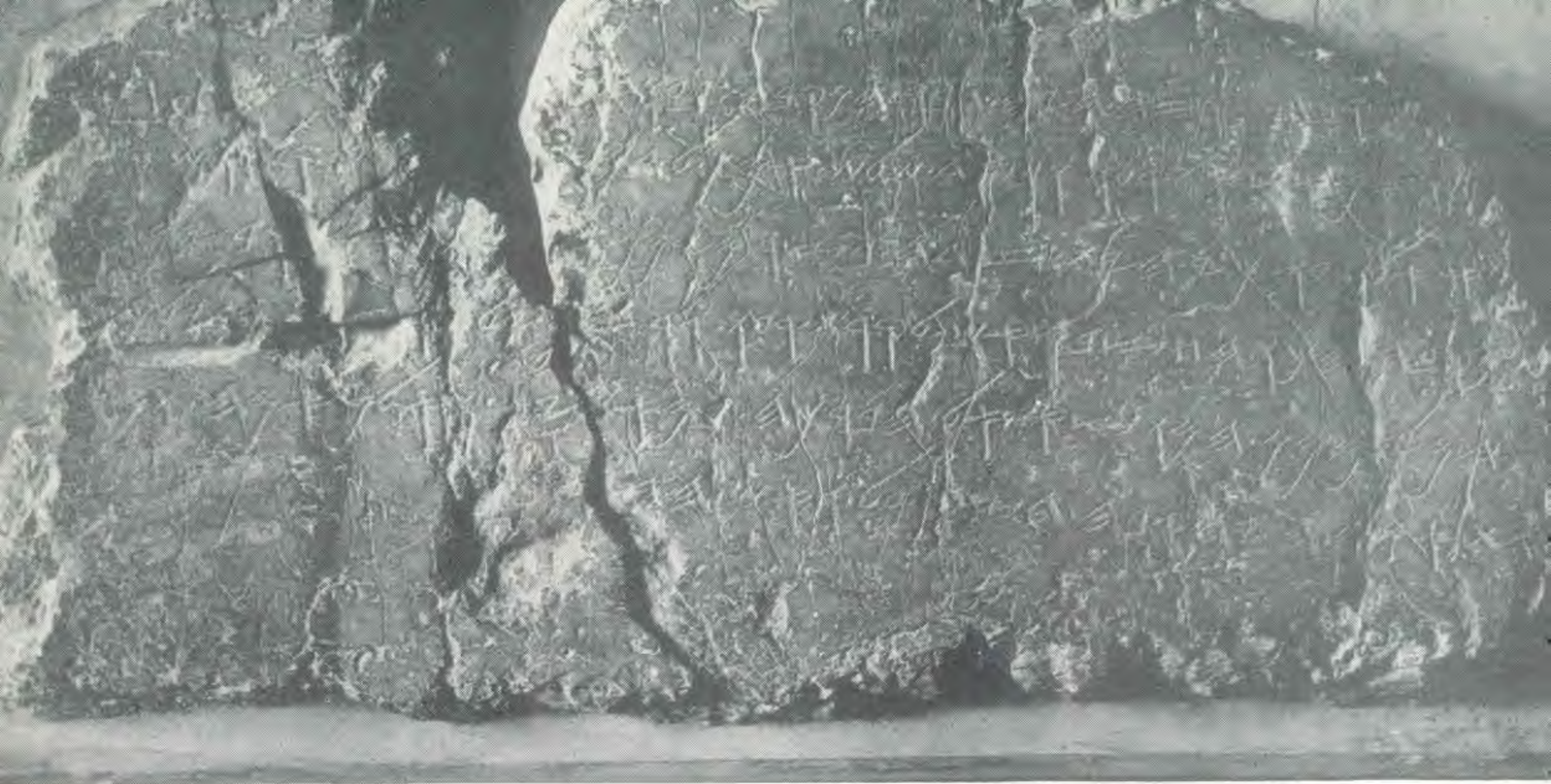


Signs of the Times





HEZEKIAH'S STONE

Siloam Inscription excavated near the mouth of the aqueduct by the Pool of Siloam in 1880. For years this stone, which describes the building of a tunnel by king Hezekiah at the time when Sennacherib, king of Assyria, attempted to invade the Holy City, was located in the Bezaleel Museum in Jerusalem. In 1917, at the time when Turkey vacated Palestine, the Turkish government carried this valuable archaeological discovery to Istanbul, where in 1931 it was on exhibit at the National Museum in this capital city of Turkey. The photograph (of which this is a copy) was secured by F. C. Gilbert at the museum in Istanbul in May, 1931.

SURPRISING to relate, the Bible makes geology very simple. Of the three great earth movements which have so changed the earth's crust, two of these were so close together—at the beginning and the end of the flood—that they can be counted as one. Thus earth's story is divided into simply two periods: one from creation to the flood—about seventeen centuries; the second from the flood to our own days—about forty-two centuries.

Only two periods! Think of the simplicity of this!

The apostle Peter noted this specially. He called the first period, The World That Then Was, and the second is The World That Now Is. (2 Peter 3:6, 7.) Nearly all fossils come from the first period.

At first thought, The World That Then Was—from creation to the flood—that world of earth's earliest days, seems involved in obscurity, with little hope of our learning any-

thing about its conditions. But by comparing God's account of this, as given in the book of Genesis, with God's writing in the rocks and earth, the whole period is lighted up in detail, and we are amazed at the interest and romance those sixteen or seventeen centuries contain. (See Genesis 1-8.)

The Wonderful Climate of That Ancient Time

Yes, The World That Then Was had a wonderful climate. From the writing in the rocks we find that the earth temperature was much warmer in the Arctic and Antarctic regions than it is now. Coal, which is fossilized subtropical vegetation, has been found in the Antarctic by Byrd, the American explorer (*News Chronicle*, 1935), and it has also been discovered in Greenland. Six thousand tons of coal a year are mined at Disko Island, on the west coast of Greenland, and a thirty-foot seam has been sighted

within six hundred miles of the North Pole. There is coal in the Arctic islands to the north of Canada, and big mines have been worked for years in Spitzbergen, under the everlasting ice and snow.

Up there in the frozen North the miner's pick rings out over seams of coal which are the remains of warm-country forests, showing that there was once a subtropical climate where to-day icebergs creak, where grunting polar bears now amble along, and where King Frost reigns supreme.

Of course, what are now the temperate zones of this earth also shared in this heat. Think of our own land, of Pennsylvania, Scotland, Australia, New Zealand, South Africa, Germany and China, at that ancient time with luxuriant growth of knobby giant tree ferns and choking semitropic undergrowth, all of which are turned to coal!

If Greenland at that time enjoyed a subtropical climate, then every

place in the same latitude would enjoy a like climate as the earth rotated day by day.

And if it is a fact that a fine warm climate prevailed near the Poles, we have settled forever the question as to whether the frozen mammoths of Arctic Siberia were hot-climate elephants or cold-climate animals. Hairy coat or non-hairy, they were hot-climate elephants. They had no chance of being anything else.

"Yes, yes! Oh, yes!" comes the answer. "When the Restorer creates new heavens and a new earth, then shall I shine like a younger sister of the sun to bless the earth again. Look in the written Word of God, and see His promise to me: 'The light of the moon shall be as the light of the sun, . . . in the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound.'" Isaiah 30:26.

Most of these lizards were harmless, and with their enormous appetites they did good work in keeping vegetation down. The others probably preferred to keep away from the homes of men who were quite capable of inventing snares and traps to catch them.

Let us say a good word for these twenty-five-ton lizards. They were very useful indeed. A group of them, steadily eating two or three tons of

THE WORLD THAT WAS

What made the Arctic and Antarctic to have a warm climate?

The answer is found in God's first book, the book of Genesis, where we read of the sun and the moon as a greater and a lesser light (Genesis 1:16)—both self-luminous at that time. If in those days the moon gave out light and heat of itself, there would be the answer. For the moon, in its monthly orbit around the earth, shines on the Arctic, and then on the Antarctic for almost a fortnight every month, up to twenty-four hours a day. (See "The Heavens and Their Story," page 59.)

Think then what vigour and life would be imparted to both the animal and vegetable kingdoms as a result of the moon sending out its heat like the sun over those lands which are now the Arctic and Antarctic! With the tempering envelope of water vapour high above the earth, equalizing and conserving the heat, we would expect just the climate shown by the fossil plants and God's writing in the rocks—the book of nature. The rocks and the Bible harmonize.

The giant fern fossils, the pine trees, the oaks, the grapevines, the walnuts, the cinnamons, the magnolias and the figs—found frost-embalmed in that northern land—all testify that the climate was warm at the Poles in The World That Then Was. What a convincing testimony!

The moon itself testifies to the same thing. The strange craters of the moon, with the 2,000-mile-long lines radiating from special centres, and the pumice-like surfaces, are floodlit with the message: "I was once a blazing sun, blessing the earth."

"Oh, fair moon," we question, as the queen of night glides by, "will thy heat never be restored to thee?"

"What about the animals and the birds of earth's earliest days?"

"In that time," says the voice of the fossils, "there were horses and cows and sheep around Jabal's tents. He was 'the father of such as dwell in tents' and move about to find pasture."

"But were there any wild animals?" you ask.

"Yes," is the reply. "There were elephants, elks and camels of a kind."

The Bible reveals not only the world that was before the flood, and this present world; but it tells us of a far more glorious world to come.

There were bears, yelling hyenas, hippopotamuses and tigers. There were giant sloths, hares, chattering monkeys and gentle deer. Among the birds were storks, curlews, squawking gulls, croaking ravens, doves, and many others. This is the story God has written in the rocks and in the fossils. You can see the remains of these creatures yourself in our caves and museums."

"But what about those huge giant lizards, such as have been found in Wyoming, Montana and South Dakota?" you ask.

The reply comes from the excavator. There was the horned lizard; the harmless twenty-five-ton diplodocus, seventy-five feet long, with its neck like a huge python; the roofed lizard; the vegetarian stegosaurus; the blood-thirsty king-tyrant lizard; and the fighting ceratosaurus which walked and fought on two legs.

vegetation a day, could clear a choked river or open a road through a jungle. They were the animal "bulldozers" of the past.

Human Beings of the World That Was

What about the human inhabitants of the earth at that time? Were they hairy, grunting cave men, half beasts in their nature?

No! The Bible says God created man in His own image—in His own beauty. He was to have dominion over the whole world as its king, with Eve, in all her beauty, as its queen.

Man was made just a little lower than the angels of God. He was crowned with glory and honour.

"There were giants . . . in those days," says the Word of God—"mighty men . . . of renown." Genesis 6:4. Adam and Eve may well have been almost twice the height of the men of our time. The "Java Man" fossil is said to indicate that he was twelve feet high.

Adam and Eve had been given access to the tree of life, probably for months, and vitality and energy remained with them and their descendants for centuries as a result. The men of The World That Then Was usually lived more than nine hundred years.

They had great mental equipment. In the first few hours of Adam's life he gave names to all the beasts and birds then on the earth. Living for almost a millennium, he had opportunity to teach his descendants all the

(Continued on page 19)

By
Allen Walker

HE WAS slight of stature, but he had a big heart, and everybody loved him—especially the boys—for he could play a harmonica and tell really true-to-life stories. That was Tom Dockery.

"He said it, I heard him," declared Donald.

"You heard him say what?"

"He said he would give his kingdom for a chew o' gum!"

Now, no one ever thought he meant it—that is, no one but six-year-old Donnie.

"Does he really have a kingdom, and is he really a king?" queried the lad, his eyes big with wonder.

"No, that's just his way of expressing himself," answered Daddy. "He doesn't have a kingdom, and how could he give away what he doesn't have?"

mimic crown of thorns, and over whose head was placed the mocking inscription, "King of the Jews." This is He who by His substitutionary death and by the blood He shed, established His kingdom of grace; of whom Peter declared, "There is none other name under heaven given among men, whereby we must be saved."

This is He who after His glorious resurrection from the dead declared, "All power is given unto Me in heaven and in earth," and who bade His followers, "Go . . . and make disciples of all nations" (Matthew 28:19, margin)—make subjects for My kingdom. He is the One whom John the Revelator describes coming the second time as "Lord of lords, and King of kings." Revelation 17:14.

Nineteen hundred years ago He made good His pledge of salvation to

advent of the eternal King be strengthened could you hear the testimony of men of God in ages past? Ask Enoch, the seventh from Adam, and he will tell you, "Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all." Jude 14, 15.

Ask Job and he will tell you this, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19:25, 26.

Hear the triumphant song of David the sweet singer of Israel: "Let the sea roar, and the fulness thereof; the world, and they that dwell therein. Let the floods clap their hands; let the hills be joyful together before the Lord; for He cometh to judge the

"COME, LORD JESUS"

That settled it for Donald, but it set me to thinking about another promised kingdom. Here is the promise uttered so long ago, "I appoint unto you a kingdom, as My Father hath appointed unto Me." Luke 22:29.

These are not my words, for I have no kingdom to offer, but they are the words of One who speaks with authority, concerning whom it was written, "Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end." Isaiah 9:6, 7.

This is He of whom John the Baptist preached when he said, "The kingdom of heaven is at hand." This is He of whom the angels sang so long ago, "Glory to God in the highest, and on earth peace, good will toward men." Luke 2:14. This is He who declared, "The Son of man is come to seek and to save that which was lost" (Luke 19:10), and who in doing so "was wounded for our transgressions, . . . was bruised for our iniquities." This is He who was "despised and rejected of men; a man of sorrows, and acquainted with grief" (Isaiah 53:3), who "bare our sins in His own body on the tree." 1 Peter 2:24. This is He who had pressed upon His brow a

guilty and rebellious race. For centuries now His servants have been gathering from the world into the kingdom of grace those who will respond to His love. Whosoever will may come. "To-day if ye will hear His voice," declared the psalmist, "harden not your heart." Now is the day of salvation—the day for sinners to find pardon through the blood of Christ. From none will be withheld the right of citizenship in that kingdom unless they find no joy in doing the will of the King, and refuse to submit to the holy principles upon which His government is based.

The number of His subjects will soon be complete, and then will the promised kingdom of glory be realized. Hear the words of Jesus, "Then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matthew 24:30.

Yes, Christ, who so long ago appointed unto His followers a kingdom, is abundantly qualified to fulfil that promise. At that time, declares the Scripture, "shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matthew 25:34.

Would your faith in the glorious

earth: with righteousness shall He judge the world, and the people with equity." Psalm 98:7-9.

Ask Isaiah, and he will tell you, "It shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us." Isaiah 25:9. Hear him again as he declares: "Behold, a King shall reign in righteousness, and princes shall rule in judgment. . . . And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. And My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." Isaiah 32:1, 17, 18. Listen again as he testifies, "Behold, the Lord God will come with strong hand, and His arm shall rule for Him: behold, His reward is with Him." Isaiah 40:10.

Ask Paul, and hear him confidently declare, "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13. "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Hebrews 9:28. "For yet a little while, and He that shall come will come, and will not tarry." Hebrews 10:37.

Turn enquiringly to Peter and he will say, "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

"Thy Kingdom Come"



Albrecht Durer, Artist

The coming of Christ and the establishment of His kingdom has been the hope of all ages. It was the hope of Enoch, of Abraham, and of the martyrs of old. Jesus in response to the disciples' request taught us to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven."

1 Peter 5:4. "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty." 2 Peter 1:16.

Speak to James, the brother of our Lord, and hear him counsel, "Be patient therefore, brethren, unto the coming of the Lord. . . . Stablish your hearts: for the coming of the Lord draweth nigh." James 5:7, 8.

Ask John and he will tell you, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3:2. "Behold, He cometh with clouds; and every eye shall see Him." Revelation 1:7.

Listen to the angels' message of comfort to the sorrowing disciples as Jesus was taken up into heaven, "Ye

men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11.

Ask Jesus Himself and hear His loving words: "Let not your heart be troubled: ye believe in God, believe also in Me. . . . 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 14:1-3. When "*this gospel of the kingdom shall be preached in all the world for a witness unto all nations*," then, declares the King Himself, "shall the end come." Matthew 24:14.

Yes, it is when Jesus returns the second time that His promise will be fulfilled and "the kingdom and dominion . . . shall be given to the people of the saints of the Most

High." Daniel 7:27. Reader, the time is not far distant when it shall be said "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever." Revelation 11:15.

Are you a subject of His kingdom? Have you heard His voice calling you to repentance? Then harden not your heart. He will become your King just now. Will you let Him? If you will, then from your heart will echo that longing of God's children from all ages and from all lands, as expressed by John in the closing message of Bible record, "Even so, come, Lord Jesus."

By
E. A. Crane

AS THE days go marching on in single file, the realization settles down upon us that somehow things are not the same as they always have been.

There is a new apprehension of cosmic doom in the air. Civilization seems to have come of age. With the refinements of culture and society, education and business, manufacture and government, has come also the stalking figure of fear—fear that civilization has grown up in vain, that things as they are now cannot last, that beneath the surface of bright prospects for the future there is a sinister force at work setting the stage for the world's end, fear that some demoniacal power is soon and suddenly to discover and misuse the forces of atomic fission, fear that world organization has come too late to stem the surging tides of suspicion, mistrust and hate.

If these things are true, what comes next? What may we expect?

By
Donald F. Haynes

fantile paralysis and tuberculosis. The fear signs are telling us in emphatic overtones that the old world can't go on much longer.

What comes next?

Jesus answers in Luke 21:33, "Heaven and earth shall pass away. . . ." For the "how" of its passing we turn to the words of Peter: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3:10.

crashed through the walls of nature into the powerhouse of God and tapped the secrets of creative energy. Men have learned how to destroy the world and are now living in momentary fear lest someone will actually do it.

While the student of Bible prophecy expects the end of the world, it does not take his breath away. Nor does it strike fear into his heart. Rather, the Christian accepts it as the long-prophesied event introducing new and better things.

There is a way of escape. The same Jesus who said that men's hearts would fail them for fear also said in John 14:1-3, "Let not your heart be troubled; ye believe in God, believe also in Me. 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

FEAR and the NEW EARTH

But first, are they really so? Does the endless optimism of the Christian outlook and uplook have room for these forbidding considerations? What does the Bible say about the world's end?

One of Jesus' most pointed signs deals with this matter. He prophesied in Luke 21:25, 26, "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth."

According to Jesus, fear is one of the outstanding characteristics of the last days.

A striking fulfilment of this prediction is seen in the proclamation of a national heart week to bring home to the American people the disturbing fact that heart trouble is now ranked as number one killer in the long list of death-dealing diseases. The word has gone out that heart trouble causes more deaths every year than any other disease, including cancer, in-

Skeptics used to laugh at those inspired words—the elements melt?—the earth burn up?—but to those who live in the middle years of the twentieth century they have a significant and sinister meaning. Men *have* learned how to melt the elements and burn up the earth. Scientists have

where I am, there ye may be also."

John saw these wonderful places in vision, and described them in Revelation 21:1, 3, 4: "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away. . . . And 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 . . . for the former things are passed away."

Men are not left to conjecture or imagine for themselves the location of Paradise. The Bible uses most positive language in a number of places to clearly identify the place of the final reward of the righteous as being right here on the earth, indicating that God's original purpose for this world is going to be carried out.

Here is the Bible record of how God is going to fit and prepare this old earth as a dwelling place for the saints: "God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited . . ." Isaiah 45:18.





SIGNAL CORPS PHOTO

In the "Paradise to come" God shall wipe away all tears, and there shall be no more sorrow, crying, pain or death.

"The earth hath He given to the children of men." Psalm 115:16. "Blessed are the meek; for they shall inherit the earth." Matthew 5:5. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. . . . Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes." Isaiah 35:1, 6, 7. "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. . . ." Revelation 21:4.

Where will these blessings be bestowed? The reward of the righteous will be conferred in a place that was formerly a wilderness; where, there were solitary places, deserts, parched ground, thirsty land and habitations of dragons. That is in the land where there was formerly weakness, feebleness, blindness, deafness, dumbness, lameness, sickness, pain and death.

This is the old earth. The Bible clearly indicates that the new earth is the old earth made over.

The old earth is completely broken down and helpless. Will Durant wrote in the January, 1946, *Ladies' Home Journal*: "Our economic system normally leaves a substantial majority of our people in poverty and slums; our democracy is tarnished with occasional corruption, incompetence and waste; our educational system gives us more skill than wisdom, more cleverness than character; our freedom has a string on it, and does not deter us from racial . . . hostility; we lead the semi-civilized world in divorce and crime; our music is barbarous. . . . We destroy historic cities, architectural masterpieces and noncombatant populations with indiscriminate air raids, and kill 60,000 men, women and children at one blow. We love our civilization, and our enemies call us Huns."

How we must rejoice that God has promised not only a new earth, but new conditions and new surroundings as well. Here is the final end of tears, sorrow and death. Death is "swallowed up in victory" (1 Corinthians 15:54), while Revelation 20:14 tells us that

"death and hell were cast into the lake of fire."

The stately tread of parading days underscores the only basis for real hope in all the world as enunciated in 2 Peter 3:13, "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness."

Dear reader, let us make haste to take our appointed places in this soon-coming kingdom, in response to the urgent invitation of the Master.

Time passes quickly—soon life's course is run, and if salvation is not gained during the little period of our earthly sojourn, we have met with the greatest possible tragedy. Let us remember the words of the Saviour that "to-day is the day of salvation," and that "now is the accepted time."

There is and can be no cause for anyone to be lost—God has at great cost perfected the plan of salvation and issued the invitation that "whosoever will may come." And why not come? What is to be gained by not coming, or even by putting it off? Let it not be said of us that "The harvest is past, the summer is ended, and we are not saved." Jeremiah 8:20.

THE GREAT CRIPPLER

ARTHRITIS has been called "Medicine's Neglected Step-child." In other words, like the priest and the Levite, the medical profession, overwhelmed by the obstacles and still-prevailing ignorance concerning the disease, has passed by on the other side. Specialists in the field and groups of public-spirited citizens are urging that this disease which is spoken of in superlatives because of the incapacity, suffering, misery, and stupendous costs that it incurs, be given the attention that it deserves. In fact, it is urged that the people through their government play the part of the Good Samaritan and provide hospitals and all necessary facilities for the adequate treatment of these cases at public expense. It might be mentioned here that 50 per cent of persons suffering from "rheumatism" actually have "arthritis." Before attempting to classify the different manifestations of the disease, some statistics will be given to show the prevalence of "rheumatism" in this and other countries. These figures give a faint idea of the importance this disease assumes in our economic and social lives. According to the U. S. Public Health Service the following conditions prevailed in the United States during 1937:

Disease	Number of Cases	Incapacitated
Rheumatism	6,850,000	147,600
Heart Disease	3,700,000	144,200
Tuberculosis (all forms)	680,000	77,900
Arteriosclerosis and High Blood Pressure	3,700,000	60,900
Diabetes Mellitus	660,000	34,300
Nephritis and other kidney diseases	1,550,000	31,000
Cancer and other tumors	930,000	28,100

Divide these figures by ten and you get approximations that would hold in Canada. In other words, the surprising fact emerges that the incidence

More Suffer from Arthritis and Rheumatism than from any other Disease

of rheumatic disease is about twice that of heart disease, seven times that of cancer and all other tumours, and about ten times that of tuberculosis in all its forms. In 1937 there were in the United States fewer than two hundred beds set aside and available for those who were suffering from arthritis and were unable to pay. On the other hand, there were 100,000 free beds for tuberculosis patients. Five per cent of the people in the United States and Canada are afflicted with some form of rheumatism. It is somewhat a matter of Saul having killed his thousands and David his ten thousands. In the United States in 1937 on account of "rheumatism" 97,200,000 days were lost from work. Inroads on industry make it the number one crippler—far ahead of losses due to strikes or industrial accidents. Cost of medical care alone exceeded \$100,000,000.

For a rough estimate of factors of causation, we refer to facts revealed by a survey conducted in Britain by Frank Swanson of London and reported in the *Edmonton Journal* in December, 1946. Rheumatism was rated as the top British killer, as it claimed more victims than cancer, tuberculosis, and heart disease combined. It was responsible for one-sixth of all illnesses among insured people, and it was estimated that there were at least 4,000,000 sufferers in England and Wales alone. It caused the loss of 30,000,000 working hours a year and cost the nation nearly \$1,000,000,000 annually in sick pay, lost wages and medical treatment. The British definition of rheumatism included nine subcategories according to Ministry of Health doctors: rheumatic fever or acute rheumatism; sub-acute rheumatism; muscular rheumatism or myalgia; lumbago; sciatica and brachial neuritis; rheumatoid arthritis; osteoarthritis; gout and various chronic joint changes. As stated above, one-half the cases of "rheumatism" are "arthritis." In this country arthritis is further classified as follows: specific infectious, e.g., tubercular (which at-

tacked an alarming number of Canadian and American troops stationed in England where the ultrademocratic Britishers were still insisting on unpasteurized milk); that due to joint injury; arthritis of gout; degenerative (osteo-arthritis—the workingman's prerogative), the group including rheumatic fever and rheumatoid arthritis. The British claimed the doubtful honour of their country's being the chief home of rheumatic fever. It seemed to start about December with exposure, cold and dampness, and within a year's time caused 25,000 deaths in England and Wales, including deaths due to rheumatic heart involvement. In Britain undernourishment, worry, strain and exposure were considered to be contributing factors. Like so many diseases, rheumatism was said to thrive on the by-products of war and its aftermath—food and clothing rationing, housing shortages and lack of sufficient fuel. In this connection it might be well to point out that in a Toronto nutritional survey of families with incomes of from \$1,500 to \$2,500 annually, food bills were \$3 to \$4.50 each person per week. This was quite adequate if pastries, cakes, etc., were eliminated and unrefined foods were used, particularly where there was a home garden. Too much money is often spent on "that which is not bread."

Rheumatoid arthritis is associated with and not directly caused by an infection. Dr. Russell Cecil, speaking before the Vancouver Medical Association in September, 1946, made this comment: "It is really an allergic condition, which leads to a hypersensitive condition of the joints, making them specially sensitive to bacterial infection, which may supervene later." This hypersensitive condition is attributed partly to vitamin C deficiency. An inflammation of the joints does develop, but true rheumatoid arthritis is a great deal more than that—it affects the whole system. Apparently the body's metabolism is upset, for the patient is invariably found to have multiple vitamin deficiencies. This has been demonstrated for vitamin C in research at the University of California medical school. The arthritic patient may require one hundred times the amount of vitamin C a normal person needs to retain the re-

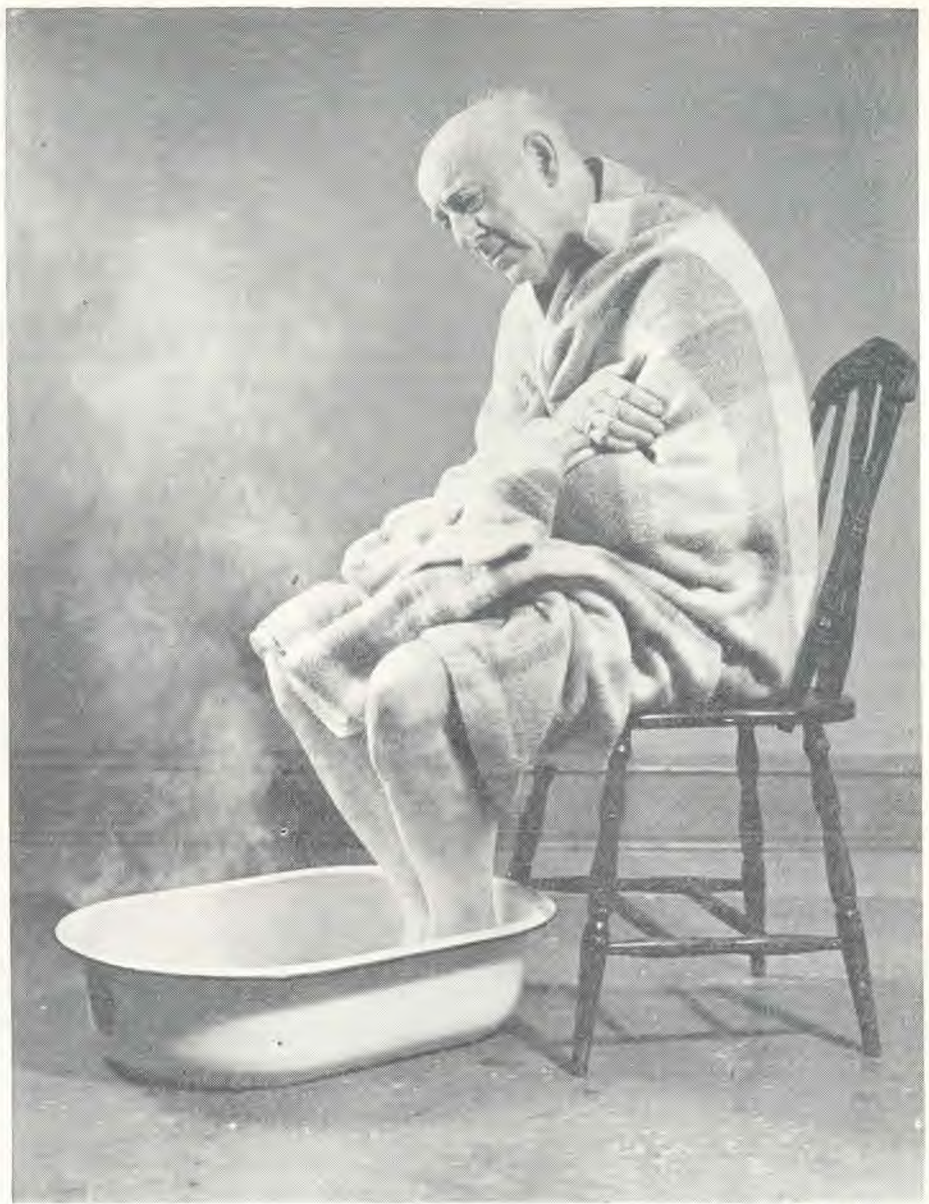
By

W. H. Roberts, M.D.

quired level. Anaemia is another almost infallible finding. The victim of arthritis becomes exhausted easily, lacks energy and suffers from a general run-down condition, often with accompanying loss of weight. These symptoms frequently develop following an infection of the upper respiratory tract, such as sinusitis or tonsillitis. Severe nervous shocks, emotional strain, mental distress, and exposure to inclement weather are important factors, as mentioned elsewhere. Furthermore, arthritis occurs chiefly in females—75 per cent of the cases being in this sex. The incidence is commonly between the ages of thirty and fifty. The onset is gradual. In the early stages there is pain and swelling of the affected joints. The disease may begin anywhere. Involvement is symmetrical. Ankylosis supervenes after some time, and flexion deformities come on gradually, becoming more and more marked. During acute exacerbations, as pointed out by Dean Robinson, M.D., of Banff, in the Canadian Medical Association Journal 50:223-230, 1944, all the sore joints may be flexed for comfort and it is then that the extensors atrophy and the joints in time become more or less fixed in these new positions. "In the terminal type there is ankylosis of some joints in good or bad position, with marked muscle atrophy. The skin of the extremity becomes glossy and smooth. Later on there is so much atrophy of the muscles of the arms and legs that even if the joints have retained some mobility, the muscles are not strong enough to move them and they lie constantly in the easiest position until they become ankylosed."

Doctor Comroe of Philadelphia, writing in the Journal of the American Medical Association of February, 1945, made some interesting comments in regard to the treatment of arthritis. He emphasized the fact that rheumatoid arthritis may be simulated by certain non-arthritic entities, hence the necessity of a complete physical examination. It was his opinion that in spite of X-ray evidence of hypertrophic changes in the lumbar vertebrae or sacroiliac region, in most instances backache is due to ligamentous and muscular strain. A single strain or contusion is thus likely to produce years of pain and limitation of motion. Shortening of one leg and improper weight distribution could also be factors, aggravating or initiating persisting low back pain. Chronic foot strain could also give pain in the foot and lower leg as well as in the knee and low back.

Doctor Comroe was of the opinion that nine-tenths of the sufferers from



HAROLD M. LAMBERT

God is not glorified by sickness. He says that He wishes "above all things that thou mayest prosper and be in health. . . ." 3 John 2.

rheumatoid arthritis could be benefited to some degree. He stated that much harm was done by prolonged periods of bed rest without proper exercise and massage. On the other hand, excessive motion in the acute stage would lead to further damage and increased pain, swelling and stiffness. There should be sufficient exercise to prevent stiffness of affected joints and sufficient rest to permit healing. Some form of physiotherapy should be carried out daily at home and at the office or hospital two or three times weekly as indicated. Pillows under the knees are a frequent cause of contractures. Similarly the patient should not walk with deformed flexed knee when this could be straightened, because this would produce distortion in both

lower extremities and trunk. Where splints are used there should be two or three full painless movements of the affected joints daily to prevent formation of dense adhesions.

Gold therapy was said to be of no value in degenerative joint disease, gout, fibrositis, specific infectious forms of arthritis or rheumatic fever. However, he did find it of value in a considerable number of cases not benefited by other methods. This form of therapy had to be carefully controlled by men of experience because of rather unpredictable severe reactions. Most of the men using this therapy were hopeful that it would be eventually superseded by other more rational methods. Whether or not fever therapy will do this remains to be seen.



The WORLD AS WE SEE IT!

A Prophetic Interpretation of Current Events!

Death in Texas

By THE time this appears in print all the world will have heard of the terrible explosion that occurred in Texas City, Texas. No one has anything but sympathy for the bereaved and the injured among the survivors. As usual in such tragedies, the generosity of the general public was bountiful and spontaneous; it is in such emergencies that man exhibits his best side.

Reading the newspaper accounts of the terrific blast and its horrible consequences, one's mind turns back to the war years. There were about six hundred people killed in the Texas disaster, and a little city of fifteen thousand people was partially destroyed—most of the destruction was wrought in the industrial area. These are paltry figures, after all, as we remember the reports of a "good" night's bombing during the war. Probably many a raid on Britain, during the blitz, did far more material damage, and certainly the gigantic fire raids and thousand-plane saturation bombings of Germany during the latter days of the war far outdid this one explosion in Texas. We remember hearing reports of the death, not of hundreds, but of thousands of people in a single night in Germany.

But that is not all. The Texas explosion was as the exploding of a firecracker beside the earth-shattering roar of the smallest atomic bomb. The figures of damage and casualties are infinitesimal, of course, alongside the picture of the destruction of almost a whole city and a hundred thousand lives.

As we thought of these things, we said to ourselves, After all, why get so excited about a little explosion in Texas? After we have just gotten through about seven years of desperately attempting to exterminate each other, why get so excited over the death of another six hundred people?

It seems to us that it all adds up to the conclusion that the human race is

incurably foolish and often criminal, and always inconsistent. Life is insecure and precious. Even in the most peaceful and secure times the existence of sin in the world makes death a next-door neighbour to all of us. What folly, then, that human beings will deliberately wage war upon one another and thus ally themselves with the Grim Reaper.

Students of prophecy will point out that this is all in fulfilment of prophecy, and to this we quite agree. We should remember, however, that it is not the will of God. God's foreknowledge as revealed in prophecy is not necessarily His will. We believe that the heart of God is grieved as much by these things as the heart of man—nay far more.

Contemplating the fate of mankind God said, "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?" Ezekiel 18:23. Jesus, entering Jerusalem for the last time before His crucifixion, was filled with sadness as He thought of its future. "And when He was come near, He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy

peace! but now they are hid from thine eyes." Luke 19:41, 42.

"What a sight was this for angels to behold! their loved Commander in an agony of tears! What a sight was this for the glad throng that with shouts of triumph and the waving of palm branches were escorting Him to the glorious city, where they fondly hoped He was about to reign. Jesus had wept at the grave of Lazarus, but it was in a godlike grief in sympathy with human woe. But this sudden sorrow was like a note of wailing in a grand triumphal chorus."—*Desire of Ages*, pp. 575, 576 (By Ellen G. White).

It is comforting to know that even though, because of the incurable sinfulness of much of mankind, the world must go on in its tragic course until the end of history, God is not ignorant of its plight, nor unsympathetic.

What Price Smokes?

RECENTLY the price of cigarettes was raised in Britain from the equivalent of 48 cents to 68 cents. At first the sales of cigarettes slumped a bit, but surveys now show that the demand is on the increase. A recent news dispatch points out that Britons are willing to go without other things in order to have their beloved weed.

This is not surprising. Tobacco is a habit-forming narcotic, and as such becomes imperious in its demands once it has its victim firmly in its coils. The old advertising slogan "I'd Walk a Mile for a Camel" was probably one of the few truthful statements ever printed in a tobacco advertisement. The above news story proves that people will not only walk a mile for a cigarette, but that they will also pay exorbitant prices for one, if necessary.

We should, as human beings, be ashamed to admit such enslavement, yet it is a fact not to be denied. Tobacco not only rules our habits; it also makes us oblivious of the comfort and welfare of others.



U. S. ARMY AIR FORCES



HAROLD M. LAMBERT

If you are inclined to doubt such statements and regard them as extreme and uncalled for, do a little observing. Notice the behaviour of smokers on the train, the next time you take a trip. If there are no smoking prohibitions in your car, it will be filled with a blue fog immediately it is filled with passengers. If it is a car where no smoking is permitted, few hours will pass without someone's attempting to get by with an infraction of the rules. Are there women or children in the car who might be adversely affected by the smoke? No matter, the confirmed addict will often be entirely oblivious of this possibility. And worst of all, the injunction against smoking in sleeping-car berths because of the fire hazard is disregarded constantly by those who are willing to endanger the lives of a car full of people in order to enjoy their fags. The recent efforts of hotels in the United States to discourage smoking in bed will meet with scant co-operation, if we are any judge.

So, we are not surprised that people in Britain are willing to go without other things in order to get cigarettes at high prices. We hope it's not the baby's milk that gets left off the grocery list so that mother can have her daily packet.

Wages of Folly

SO PROHIBITION was the cause of America's crime? Have you ever noticed that all the penitentiaries, reform schools and asylums for the insane have closed their doors since repeal came into the United States? No, we don't suppose you have, for that has not happened and it never will—not while liquor is sold.

Probably no nation was ever more foolishly deluded than was the United States by the propaganda disseminated by the liquor interests and those who stood to profit by repeal, during

the latter days of the Prohibition era. Among the promises made by those interests probably the most ridiculous was that the bringing back of liquor would eliminate crime.

Propagandists dinned into the ears of the American public the news that the country was being overwhelmed by a crime wave which was the direct result of Prohibition. Since the return of legalized liquor no mention has been made by the liquor interests of the fact that the Federal government of the United States has had to double the number of officers used in enforcing *liquor laws alone*.

The idea, of course, was that the crop of bootleggers was caused by Prohibition, and that these dishonest and cold-blooded law destroyers would otherwise have all been honest men. By the same logic we would have no murderers if we would repeal the laws that say that it is illegal to take human life.

Of course the propaganda was a lie, and the implied promise has in nowise been kept. Only those unacquainted with liquor could be surprised by this. Not only that, but the United States has also been overtaken by the worst crime conditions in its history.

To support this assertion, we note that at the present time there are in the United States, each day, 18 murders, 31 rapes, 12 negligent manslaughters, 163 aggravated assaults, 2,371 larcenies, 881 burglaries, 662 auto thefts, and 149 robberies. (These figures are based on the reports for 1945; they probably should be higher.) About 1,565,541 major crimes were committed in that year.

In this connection it is interesting to remember, too, that another of the scarecrows of the anti-Prohibitionists was that bootleg liquor was corrupting the youth. Good "honest" liquor would reform them, was the implication. Meanwhile under the curse of Prohibition, behold the flaming youth, with a flask of illicit liquor in the hip pocket of every male member of the clan.

With this in mind let us look a bit further into current figures. Of the above mentioned crimes, youth under twenty-one accounted for 35 per cent of the robberies, 49 per cent of the burglaries, 14 per cent of the murders, and 61 per cent of the car thefts.

"Righteousness exalteth a nation: but sin is a reproach to any people," said the wise man as recorded in Proverbs 14:34. Certainly when any nation makes a covenant with sin, or compromises righteousness, it has no reason to be surprised to find that it not only has made a bad choice, but that it also has been cheated out of the promised gains.

Can We Learn?

WE BELIEVE that it might be possible to conduct an intelligent and controversial debate on the question, "Do human beings learn?" We believe that we shall be pardoned such a cynical view if our readers will consider certain matters with us for a few moments.

In the first place, we notice that President Truman has again evaded the issue of terminating the mission of Mr. Myron C. Taylor as the personal representative of the United States to the Vatican. While President Truman announced on April 3 that Mr. Taylor will not at this time be returning to Rome, he also announced that he will return if it becomes necessary. This means that either Truman is thinking of returning him at some future date, or that he is saving face by not admitting that the whole thing was a mistake in the first place and definitely terminating the affair.

We can hardly conceive of any circumstance that would make the return of Mr. Taylor to the Vatican "necessary." His going there in the first place was not necessary. It was an affront to the Protestant citizens of the United States and doubtless was distasteful to many intelligent American Catholics, inasmuch as it was so patently a vote-getting gesture. If the Roman Catholic Church is a religious organization, then no civil state should be obliged to make representations to it. If it is a political organization, the United States is rather tardy in not maintaining a representative to it many decades ago. As any intelligent American has known all along, the whole arrangement has been illogical and contrary to the spirit and letter of American government and history. No more studied insult to the Protestants of the country could have been given than the insolent disregard of their interests by the Chief Executive in this matter. Only the indifference and ignorance of many of them has made this possible.

No one has ever yet been able to present to us any reasons that seem supportable as to why a republican form of government, professing to believe in the complete separation of church and state, should maintain a diplomatic representative at the court of a church—especially when that church is in the minority in the country making such representation, and when the same government neglects to make any such representation to any other religious organization whatsoever.

(These editorials were written by R. E. Finney, Jr.)

THE PROFIT of PRAYER

P RAYER is the Christian's native breath, the Christian's native air."

Prayer is the earnest longing of the heart after God. It may be uttered or unexpressed. It brings the believer into communion with his Maker. He talks with God as he talks with an earthly friend. And as he listens attentively for a reply, there comes the sweet assurance of divine acceptance and divine guidance. The period of devotion may thus become the sweetest of all associations, more precious than fellowship with the closest friend or relative.

When should prayer be offered? David, the king of Israel, declared: "Evening, and morning, and at noon, will I pray, and cry aloud; and He shall hear my voice." Psalm 55:17. Daniel, the prime minister of Medo-Persia, "kneeled upon his knees three times a day, and prayed, and gave thanks before his God." Daniel 6:10. And this he did under most trying circumstances, when by this very act he brought danger of death upon himself for his devotion.

I believe it is well to have stated periods for prayer; and three times a day is none too often for us to seek special help and wisdom from our Lord and Master. But while we may have stated times of prayer, we are to cherish the spirit of prayer continually. To this we are exhorted by the apostle Paul: "Pray without ceasing." 1 Thessalonians 5:17. And Christ the Lord declares that "men ought always to pray, and not to faint." Luke 18:1. It is not possible for us to be always on our knees in prayer to God. But it is possible for us so to sense our dependence upon divine power and wisdom that our minds will instinctively turn to the Lord for divine guidance in the accomplishment of every task. We should cherish the spirit of constant devotion.

It is well to have special places for prayer. These places become hallowed spots. And they do not need to be lordly palaces in which we shall hold audience with the King of kings. He humbles Himself to meet with us in the lowliest places of earth. Under some spreading tree in the forest, in

our private rooms—these simple places may be transformed into an audience chamber of the great King. The Holy Spirit broods over the place. We feel that we stand on holy ground.

Some years ago I visited the humble home of a devout Christian. In his home he had chosen a certain corner in which he daily knelt before God for his blessings. God seemed nearer in this corner than in any other place in the house. But we may find an altar of prayer wherever circumstances may place us. As we walk the streets, as we sit at our desk, as we do our housework, as we plough in the field, we may hold communion with our blessed Master. We may stand on the street corner in the midst of the milling multitude, absorbed as they are in worldly pursuits, and there hold communion with Heaven. What a precious privilege is ours. We may find a direct line of communication to the throne of grace. And under such circumstances God will hear our cry as truly as when we pray in some place of solitude.

There is afforded us at the family altar a great opportunity to place before our Saviour not alone our own personal needs, but the needs of our loved ones. Unfortunately, in many homes the family altar has been broken down. There is a great need to-day that it be revived from the dust. As parents, we need to gather our children around us and present them before God as an offering to Him and to His service. And the influence of family worship will go with our children through their lives.

A great privilege is afforded us in uniting with our friends and neighbours in more public prayer. This may be at the weekly prayer meeting of the church. It may be in a more restricted circle, where we unite with others for the attainment of some mutual objective. It may be for the restoration and life of someone who is ill. Praying before others may entail a cross because of personal embarrassment, but with persistence this will soon pass away. As we obtain help in hearing others pray, so there will be help for others in our prayers. The prayers may be feebly expressed. We



"What things soever"

may not know how to pray as we ought, but God understands. "Likewise the Spirit also helpeth our infirmities: for we know not what we



RELIGIOUS NEWS

desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24.

should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the

hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God." Romans 8:26, 27. By

the aid of the Holy Spirit our broken utterances are taken and presented in an acceptable manner before the great Ruler of the universe.

The objects of our prayer may be as numerous as our life interests, as our burdens of heart. We may pray for our friends and for our enemies. We may pray for our own personal needs, spiritual and temporal. There is nothing too small to bring to the attention of our heavenly Friend.

If the Lord heard prayer only in great trials, some would feel little need of His help. Personally, I have had few great trials in my life, but I have had a great multitude of small trials. And one of the most comforting things in my Christian experience is my belief that God takes account of the little things, and that He is interested in the little experiences that come into my life, because He loves me, the same as I am interested in all of the little experiences of my children, because I love them.

Answering the prayers of Cornelius, referred to in the tenth chapter of Acts, the Lord told him to send servants to find Peter the apostle. He was staying at that time in Joppa, in the house of one Simon, the tanner, whose house was by the seaside. If the Lord knew and took account of the apostle Peter, of the city in which he was stopping, of the name of the man with whom he was staying, of the particular place in Joppa where the man's house was located, of the business in which this man was engaged, —I say, if He took account of all this in the case of Peter and Simon, then He takes account of the details of the experiences of His children to-day. He knows you by name; He knows where you live; He knows the business you follow, every experience of your life; and He not only knows all this, but He takes account of it. What confidence this affords as we seek the Lord in prayer.

Sad it would be, indeed, if in our devotions to God we made petition to Him continually for life's blessings and never remembered to praise Him for what He has done. Praise should precede our petition. Declared the apostle Paul: "The goodness of God leadeth thee to repentance." Do we sometimes feel cold and indifferent in our religious experience? If we do, it is well for us to sit down and contemplate the goodness of the Lord. Let us think of all that Christ has done for us, realizing that the life we now live and our hope for the life to come

By
F. M. Wilcox

are ours through His mercy and grace; that the food we have to eat, our clothing, our homes, the association of friends, everything we have and possess, come not because we deserve it, but in spite of our unworthiness. I say, let us consider these things, and our hearts will overflow with new love for the One who has done so much for us.

As we contemplate God's goodness to us, we shall understand by faith that even life's trials and difficulties are experiences for which we may be thankful.

The apostle Paul declares: "We know that all things work together for good to them that love God." Romans 8:28. The "all things" in the experience of the apostle Paul embraced abundant labours for Christ, stripes above measure, affliction and imprisonment frequently, receiving from the Jews on five different occasions forty stripes save one. He declares that he was thrice beaten with rods, stoned once, that thrice he experienced shipwreck, and in his many journeys he suffered perils and dangers, weariness and painfulness, hunger and thirst, cold and nakedness. (2 Corinthians 11:23-28.) And yet in the face of all these experiences the apostle could declare with emphasis, "We know that all things work together for good to them that love God." And if the apostle Paul knew that by faith, when he had to undergo so many and such varied trials, it is our privilege to know it by faith, not alone as relates to the pleasant things of life, but to the unpleasant things as well.

The Lord bestows many blessings upon mankind unconditionally. He sends His rain upon the just and upon the unjust. He does not, apparently, place in this world a premium upon righteousness. If He did, men would be led to serve Him outwardly for the sake of temporal gain. We cannot always discern between the righteous and the wicked, but the time will come when the distinction will be very clear. In the day of final accounts, when Christ makes up His jewels, when He separates between those who know Him and those who know Him not, "then shall ye return, and discern between . . . him that serveth God and him that serveth Him not." Malachi 3:18.

And so, let us not be tempted to say that "it is vain to serve God: and what profit is it that we have kept His ordinance, and that we have walked mournfully before the Lord of hosts?" Sometime we shall see that God places a just estimate upon character, that He looks upon the heart, and not alone upon the outward life, and that those who faithfully obey Him will be rewarded by Him in the end. And

while the Lord bestows upon saint and sinner in this world many general blessings, He has promised special blessings to His children upon certain conditions. Some of the principal conditions we may profitably enumerate.

No formal request on our part will open to us the storehouse of spiritual blessings. We must have a living sense of our own great need. Those who feel this need have this gracious promise: "I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour My Spirit upon thy seed, and My blessing upon thine offspring." Isaiah 44:3.

The very fact that we come to the Lord in prayer shows some measure of faith on our part. And yet we must recognize that we have sought the Lord many times in a formal and perfunctory manner. We have prayed from a sense of duty. And prayers under these circumstances are attended by but little living, vital faith.

"Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24.

"Whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." 1 John 3:22.

By no works of our own can we gain the righteousness of Christ. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Ephesians 2:8-10. Christ in us will do the works of Christ. "He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John 2:6.

The evidence of our fellowship with the Lord will be seen in our love for and obedience to His righteous requirements. And only as we come to the Lord with a consciousness of renunciation of sin on our part can we take hold of His promises with faith. If we are conscious of living in sin when we come to God for help, the sin of which we are daily guilty will rise up before us like a great mountain and shut out God from our vision. It is to this that the apostle John refers when he says: "Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." 1 John 3:21, 22. How greatly this emphasizes the need of our parting company with sin, of our not regarding iniquity in our hearts or practising it in our lives!

Where Is

THE Scriptures place a great deal of emphasis upon the importance and value of truth and upon the danger and deceptiveness of error. Truth is of God, for He is "a God of truth." Deuteronomy 32:4. Error is of the devil, for "he is a liar." John 8:44. These contrasts make it true "that no lie is of the truth." 1 John 2:21.

So important is the discovery of truth, that one purpose for which Jesus came into the world was to "bear witness unto the truth." John 18:37. It was He who said, "Ye shall know the truth, and the truth shall make you free." John 8:32. A knowledge of the truth gives freedom from error, freedom from darkness, freedom from uncertainty and doubt. Jesus said of the Holy Spirit, "He will guide you into all truth." John 16:13. From this we gather that it is not the will of God that we know just a part of the truth, but "all truth."

Paul writes that God "will have all men to . . . come unto the knowledge of the truth." 1 Timothy 2:4. Peter admonishes that we should "be established in the present truth." 2 Peter 1:12. To the woman at the well Jesus advised that "God is a Spirit: and they that worship Him must worship Him in spirit and in truth." John 4:24.

The New Testament speaks in favour of the "spirit of truth" against the "spirit of error." 1 John 4:6. There is no blending of truth with error. One is the opposite of the other. One who believes an error to be the truth is deceived. Anyone who accepts and believes error is in jeopardy of being lost. In James 5:20 we read, "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death." Paul speaks of some who will be lost "because they received not the love of the truth, that they might be saved." 2 Thessalonians 2:10.

Since truth is so important, and error so dangerous, there ought to be some means by which all may distin-

By

Allen Walker

TRUTH?

guish between them. This is especially so because man is in grave danger of being deceived. Jesus said, "Take heed that no man deceive you." Matthew 24:4. Again He warns that "many false prophets shall rise, and shall deceive many." Matthew 24:11. And to caution us against such danger of being deceived He added, "Behold, I have told you before." Verse 25. The Scriptures teach that over all the world the teeming masses of humanity are religiously deceived. For proof of this we read in Revelation 12:9 that the devil "deceiveth the whole world." All those who remain deceived will not know it until it is too late. "Many," said Jesus, "will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you." Matthew 7: 22, 23.

We repeat, If the discovery of truth is so important and the danger of being deceived is so great, it does seem that God would give us simple means of discerning between truth and error.

Luke instructs us that we should "know the certainty of those things, wherein thou hast been instructed." Chapter 1, verse 4. Truth is so important and error so dangerous that in everything we believe there should be "certainty." It should be certified as the truth. The same writer says again that this should be done by "infallible proofs." Acts 1:3. Most of us will agree that very few who have religious beliefs have accepted these beliefs because of investigation. It goes without much argument that the great majority of folk have inherited their beliefs, just as they inherited their names. One cannot be blamed for being German, Japanese, or any other nationality because his parents were. But when it comes to religious beliefs, such is not the case. Paul said, when he came face to face with facts which, if accepted, would mean a repudiation of his religious affiliations of the past, "Immediately I conferred not with flesh and blood." Galatians 1:16. If he had "conferred" with his father and mother or with Jewish leaders of his day, and had listened to what they had to say, it is not likely he would have made the change he



RELIGIOUS NEWS

Truth is precious. We are admonished to search for it as for hid treasure. Jesus said of Himself: "I am the way, the truth, and the life." John 14:16.

did. Investigation will prove that he went into seclusion in Arabia and studied the Scriptures, that he might know the "certainty" of those things which he was accepting and was soon to go out and teach among others for many years to come.

This brings us to the conclusion that the Holy Scriptures have been given to us as the "infallible" rule of truth and the safeguard against error. Jesus said, "Thy Word is truth," and again He said, "Search the Scriptures." John 17:17; 5:39. We are admonished to "prove all things." 1 Thessalonians 5:21. And in keeping with this injunction we find the apostles "showing by the Scriptures" the "certainty" of those things which they were teaching others. (Acts 18: 28.) As teachers they were "mighty in the Scriptures." Acts 18:24.

We find that when Paul was preaching in Berea the Bereans "searched the

Scriptures daily, whether those things were so." Acts 17:11. This makes it plain that the Scriptures are the "infallible proofs" of whether "things" which are taught are true or not. Paul must have been an eloquent teacher. He must have been earnest, sincere, and very persuasive. But the only way they could know of a certainty whether his teachings were truth or error was to compare them with the Scriptures to certify, "whether those things were so." When a question was asked, the reply was, "Have ye not read this scripture?" (Mark 12:10.) and, "What saith the Scripture?" Romans 4:3.

All the citations make it plain that the Holy Scriptures have been given to us as an infallible rule of finding the truth and as a protection against being deceived by error. "All this may be true," says someone, "but why are there so many conflicting interpreta-

tions of these Scriptures?" Since the Holy Scriptures are declared to be the inspired source of truth from God to man, the question arises, Who is divinely qualified to interpret the Scriptures, and how shall they be interpreted to understand "the certainty of those things" which are taught therein? Controversy has waged around these questions for many centuries. On this particular matter Peter informs us that the "first" thing to recognize is that they are not of "private" interpretation.

On this same point Paul instructs us regarding the right and the wrong method of interpretation. He says: "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, *not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.*" 1 Corinthians 2:12, 13. Here we are plainly told that not "man's wisdom" but "the Holy Ghost" is the Interpreter of "the things that are freely given to us of God" in the Holy Scriptures. And this is to be done by "comparing spiritual things with spiritual." If we find that every text is explained by comparison with some other text, that will be the interpretation given by "the Holy Ghost" and will reveal to us the true meaning of the Scriptures, since the Holy Ghost is the Author of every text. It will not be "man's wisdom" or man's "private" interpretation.

Let us try this method on another text. In Matthew 5:20 Jesus said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." This verse does not tell us what kind of righteousness they had, and there is plenty of room for "private" interpretation. Let us read Romans 10:3, and there we will find what the Holy Ghost teaches on this matter: "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." These two verses could be read together without a break in the thought.

Pages could be filled with similar illustrations showing that by "comparing spiritual things with spiritual" the Scriptures interpret themselves. Practically the entire religious world has departed from this divine rule of "interpretation," and millions are listening to "private" interpretations and to that which "man's wisdom teacheth."

Who Will QUALIFY?

HEAVEN is a "place" that is conspicuous because of the absence of sin and sinners. Nothing shall enter therein that defileth. It is a prepared place for a prepared people. Before Jesus left this world, He stated to His disciples, "I go and prepare a place for you." John 14:3. While Jesus is preparing for His people, His people must be preparing for Him. Two works of preparation are taking place at the same time. The people who walk the streets of gold and enjoy the glories of the kingdom of God will have perfected Christian characters in this present world before the second coming of Christ. "Beloved, *now are we the sons of God*, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3:2.

It is very evident that our sonship begins on this earth. A work of grace must take place in our lives and hearts in order for us to be candidates for heaven. Those of us who live and walk with Jesus Christ in the kingdom of glory will be sons and daughters of God in this present generation. They are Spirit-filled men and women and are "led by the Spirit of God." They are "the sons of God." Romans 8:14. It is very clear that we must be sons of God on this earth before we can be members of the heavenly family. It is an exalted privilege to be a child of God. Before one can be a member of the heavenly family, he must be born again. Heaven will be filled with twice-born men. On one occasion, the Lord spoke very definitely to the well-educated and prominent Nicodemus, and said, "Ye must be born again." John 3:7.

Conversion, or the new birth, is a very essential qualification for all those who expect to live in God's eternal kingdom. We must not confuse conviction with conversion. Conviction is a discovered sin, but conversion is a discovered Saviour. Conversion changes the heart and life, and this experience is made possible only through the life and blood of Jesus

Christ. The unspeakable gift of God on Calvary's cross has made it possible for us to become the sons and daughters of God and have the privilege of living with our Father in the mansions on high. The Son of God became the Son of man that the sons of men might become the sons of God.

In the parable of the ten virgins, as recorded in Matthew 25:1-12, we find that the foolish virgins were denied an entrance to the marriage feast because they failed to make proper preparation for the coming bridegroom. There will be no foolish people in heaven. Foolishness is a lack of foresight or forethought. The five virgins of the parable were foolish in that they lacked foresight enough to be ready when the bridegroom appeared. Those who inhabit the mansions prepared for the saints will be a people of forethought and preparation. In the hour of crisis they will not be as the five foolish virgins, pleading with the wise virgins to lend some of their oil, which is a symbol of a spiritual preparation to meet God. The wise virgins were found ready, but they were unable to lend any of their oil; likewise, in the day when the Lord makes up His jewels, the righteous man in whose heart a work of grace has been perfected, will not be able to transfer that grace to the man who has failed to make preparation for heaven. Grace is not transferable, and no man can shine in the kingdom of God with a borrowed light. Those who dwell in the habitations of the Most High will be there because they have worked out their own salvation with fear and trembling and washed their robes in the blood of the Lamb.

Heaven will not be a gallery for sinners, but a home for saints. Those who live there will be there because they were saved by grace. Living under grace does not excuse us from obedience to the law of God. We are not given the liberty to sin simply because we are living under grace. We are under the *scope* of the law, but not under its *condemnation*. We keep this law, not in our own strength, but fully recognizing that we can do all



RELIGIOUS NEWS

There is no promise of heaven to the wicked, but those who through faith and obedience perfect righteous characters will be given an abundant entrance when Jesus comes.

things through Christ and His wondrous power. The righteous are absolutely obedient in every detail to the ten commandments while living in a world of sin, and they willingly conform their lives to the righteous requirements of His Word.

"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. This scripture sets forth very clearly the passport, or ticket, into the kingdom of heaven. Those who enter the pearly portals of that beautiful city of God will be a commandment-keeping people. Jesus said, "If ye love Me, keep My commandments." John 14:15. He Himself set the example in commandment keeping. The prophet Isaiah stated concerning Christ, "He will magnify the

law, and make it honourable." Isaiah 42:21. Again Jesus said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matthew 5:17, 18.

The heavenly aspirant will conform his life to every one of the sacred precepts, even observing the seventh-day Sabbath of the fourth commandment which has made him a part of the "peculiar" people of God. He will be a man of great faith, and his faith will help him establish the law of God. "Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3:31.

Heaven will be a real place for real people, and not a place for floating,

ethereal spirits. Sometimes the eternal world is pictured as a place where ghosts and spirits will abound, but this sort of picture is a very poor substitute for the heaven of the Bible, with its real beings, actual streets, and walls and buildings beyond human description.

Friends and loved ones in tangible and sizable bodies will meet in grand reunion. With their own hands "they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them." Isaiah 65:21-23.

The redeemed will know each other there, and it will be a meeting "face to face." 1 Corinthians 13:12.

In the last two chapters of the Bible we find a very graphic picture of the capital city of the kingdom of God—the New Jerusalem. We have brought to our attention in these two chapters the streets of gold, the walls of jasper, the gates of pearl, and the foundations of precious stone, and the dazzling beauties of the glorified city.

As I think of these wonderful things in their relationship to heaven, I ask myself the question, "What is there about heaven that really appeals to me? Is it the streets of gold, the walls of jasper, and the gates of pearl?" I find in the very centre of all this beautiful description, these words: "They shall see His face." Revelation 22:4. The great attraction in the kingdom of God will be none other than Jesus, who died for us on Calvary's cross. He will be there with the nail-prints in His hands and feet, to extend a blessed welcome to the saints of God from all ages. He will lead the band of victorious pilgrims from planet to planet. And what a glorious day that will be when the saints triumphantly roam the new earth with their crucified and risen Saviour. What a privilege it will be to live in a land where "there is joy unbounded and gladness unbroken; health untouched by woe; progress without pain; light without darkness, and life without death. Where youth never grows old and life never dies; where beauty never pales and love never cools."

By

Lewis E. Lenheim



BIBLE ANSWERS

by your Bible Answerman

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

Dear Bible Answerman: I have often wondered about the proper method of interpreting the Bible. Some people interpret it as being entirely figurative, and some as being entirely literal. Can you tell me which is correct? M.E.B., Manitoba.

I can readily understand that this presents a problem to the minds of many people. There is a safe way to interpret the Scriptures, but it is not by understanding them to be entirely figurative or entirely literal. Those who take the position that the Bible is to be taken as literal in all its parts close their eyes to the fact that some parts of it are symbolic. Jesus spoke many parables, and many figures are employed throughout. If these symbols, parables and figures are given a literal interpretation it is evident that we must get a very distorted idea of the Good Book's true teaching.

On the other hand, the greater portion of the Bible is to be understood as being literal in its teaching. Therefore, those who insist on treating the Scriptures throughout as being figurative must indeed get some weird ideas of the great truths presented. Besides that, every person using this method of interpretation may place his own private construction upon every passage of Holy Writ, and no one can gainsay it; because if the Bible does not mean what it says, then who can declare that any interpretation is wrong? The end of the figurative method is confusion and utter loss of faith.

However, there is a safe method, and that is to recognize that the Bible is both literal and figurative, and that it is to be understood as being literal except in such passages as the language clearly indicates that it is figurative. In such cases the figures and symbols are to be compared and interpreted in the light of other clearer and plainer texts of Scripture. God has not left us in ignorance as to the proper method of Bible study. He instructs us in 1 Corinthians 2:13 to compare "spiritual things with spiritual." When this is done the full Bible teaching is obtained. We would not like to have a sentence or even a few sentences of

what we have said or written, isolated and held up as our convictions on a certain matter. Perhaps what we said before or afterward would alter the entire viewpoint. We therefore ought to deal as fairly with what God has written in the Bible as we would want others to deal with our utterances.

Perhaps I could illustrate by just one point of comparative interpretation. In Revelation 13:1 we are given the word picture of a beast rising up out of the sea. Now a beast in symbolic prophecy stands for a government, but what does it mean that this government rose up out of the "sea"? By comparing Revelation 17:15 we get the answer: "And he saith unto me, THE WATERS WHICH THOU SAWEST, WHERE THE WHORE SITTETH, ARE PEOPLES, AND MULTITUDES, AND NATIONS, AND TONGUES." In other words, then, this beast government rose up, or came into power by conquest, for it rose up among peoples and nations.

The Bible is not difficult to interpret when we employ the given rule of comparison. When the Scriptures are compared one with another there is no need of disordered thought in religious matters.

Dear Bible Answerman: Will you please tell me in your Bible-answer column why it was that the Jews crucified Jesus?

The first statement that I want to make in reply to this question is that the Jews did not alone crucify Jesus, but it was the Gentiles as well. According to the governmental setup at that time, the Jews were unable to put anyone to death, and while it is true that they influenced the Romans, or Gentiles, to crucify Jesus, yet it was actually the Roman soldiers who nailed the Lord to the cross.

As to why the Jews wanted Jesus put to death, I would say that it was the Scribes, Pharisees, Sadducees and other leading Jews who stirred up a mob and demanded the death of the Son of God. It is written that the common people heard Him gladly. They had no fault to find with Him. He was their friend and benefactor. The peo-

ple felt much as people feel to-day in regard to war. I think there is no nation on earth where the common people desire war. It is the ruling clique of a nation that stirs up war by their insatiable thirst for power; as per the example of Hitler, Goering and Company.

The leading Jews were envious and jealous of Jesus because of the fact that He gathered the people unto Him in great numbers. They spied upon Him continually in an effort to find some cause for His death. Finally they put so much pressure on Pilate, the Roman governor, that he had Jesus crucified, first declaring His innocence by saying, "I find no fault in Him."

Dear Mr. Answerman: Can you give me any information from the Bible concerning the conscious or unconscious condition of man in death?

Yes, certainly. What I give on this point I want to be from the Bible. I am well acquainted with the fact that some people think that when a man dies he knows all that is going on here on the earth, while others think that he knows nothing about it at all. The first thing I want to submit is that experimentally we are all in the same boat—no one knows more about it than anyone else, because no one of us has died and come back to tell the rest of us what it is like. Therefore we will have to approach the question from another angle.

The second thing I want to submit is that if God created man in the beginning then He is well able to tell us what happens to him when he dies. God has chosen to do this in the Bible, and I wish to quote some verses almost without comment. The first is Ecclesiastes 9:5, 6, 10: "The living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun. . . . Whatsoever thy hand findeth to do,

do it with thy might; for *there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.*"

Language could hardly be plainer—"the dead know not anything"—"no work, nor device, nor knowledge, nor wisdom, in the grave." This would indeed convey the idea of an unconscious state, and Psalm 6:5 bears that out: "In death there is no remembrance of Thee: in the grave who shall give Thee thanks?" If the devout Christian would remember anything in the grave he would certainly remember the man Christ Jesus who died in his behalf. Here is another comparative text: "The dead praise not the Lord, neither any that go down into silence." Psalm 115:17.

We could add verse after verse in confirmation of the unconscious state of the dead. The Bible compares death to sleep. Jesus did this in the case of Lazarus: "These things said He: and after that He saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said His disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that He had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead." John 11:11-14.

Dear Mr. Answerman: If you can I wish you would tell me when the resurrection of the righteous is going to take place.

I am sorry that I do not know that. If I knew when the resurrection of the righteous would take place then I would know when Jesus would come the second time, for the first thing the Lord does when He comes is to raise the righteous dead of all ages from their graves. But the Bible tells us that no man knows the day or the hour of Jesus' return.

Before I leave this subject perhaps I should quote 1 Thessalonians 4:13-17, because these verses deal directly with the second coming of Jesus and the resurrection. In fact there are no other five verses of Scripture with which I am acquainted that tell us so much: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [hinder] them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice

of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

Dear Answerman: I saw advertised once that the Devil was going to have a thousand-year vacation. If this is true, will you please explain it? J.M.A., Ontario.

Undoubtedly our questioner saw the advertising of some evangelist. However, this is quite true according to the Bible. We are told in Revelation 20 that Satan is going to be bound for one thousand years. In other words, he is going to have a thousand years to think over his misdeeds.

The fact is that he will be bound here on this earth by a chain of circumstances which he is unable to break, but at the end of the one thousand years Jesus looses him for "a little season." When Jesus comes the second time He first raises all the righteous dead from their graves. At this time the wicked living are all destroyed by the brightness of the Lord's appearing: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thessalonians 1:7, 8. And here is still an additional verse on the point: "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming."

We gather from this that the righteous are taken with Jesus to heaven, the wicked are all destroyed by the Lord's exceeding glory, and so the earth is depopulated of human beings. Only Satan and his fallen angels are left here in this old, broken-down, depopulated world. They are confined here for one thousand years—it is their prison house. It is impossible for them to leave the planet. Therefore it may correctly be said that Satan has a one-thousand-year vacation. This enforced vacation, however, ends when Jesus and the saints come to the earth the third time at the end of the one thousand years. It is at the end of the millennium that Jesus resurrects all the wicked dead that have ever lived, and it is because of this that Satan is loosed out of his prison. In other words, when the wicked are raised he now has someone to tempt and deceive. The Bible record in Revelation 20 is that he starts right in and leads the wicked up to capture the Holy City, the New Jerusalem. At this time

fire comes down from God out of heaven and destroys the wicked both root and branch—both Satan and his angelic and human followers.

Dear Bible Answerman: Will you tell me whether the Bible says it is a sin to drink wine and strong drink?

The Bible tells us that drunkards will not be admitted into heaven. Paul classifies drunkards with thieves: "Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." 1 Corinthians 6:10. If the first drink is never taken it is certain that no man or woman will end up as a drunkard and as such be shut out of the kingdom.

It is very true that some men in Bible times did drink intoxicating beverages, but God did not approve of it. He was not pleased with Noah's drunkenness, and had Noah persisted in it he would certainly be lost. He destroyed the two sons of Aaron for drunkenness. And while we are considering the subject we might as well see what He says in some other parts of the Bible. First, Proverbs 20:1: "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." Second, Proverbs 23:29-32: "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder."

The World That Was

(Continued from page 3)

wisdom he had received from his divine and angelic teachers.

It is curious to reflect that in the last hundred years of Adam's long life he could have instructed Methuselah, who was born more than seven centuries after Adam. And Methuselah in turn could have instructed Noah for six hundred years—and helped him to build the ark as well. (Genesis 5.) Not much danger of losing the knowledge of creation or the garden of Eden, was there?

In our day learned men die at seventy, with all their gathered hoard of wisdom. What an education men of The World That Then Was could get in nine hundred years with their vigorous minds!

It is stimulating to think of the vigour and strength of mind that will be possessed by those who inherit The World to Come.

HOW has it come to pass that the modern Christian church keeps Sunday? This question arises in the minds of many who are acquainted with the Sabbath commandment, which says, "The seventh day is the Sabbath of the Lord thy God." Exodus 20:10. Let us therefore trace the course of events that brought about the observance of Sunday. One writer says:

"Toward the latter end of the second century, most of the churches assumed a new form, the first simplicity disappeared; and insensibly, as the old disciples retired to their graves, their children, along with new converts, both Jews and Gentiles, came forward and new-modelled the cause."—*Ecclesiastical Researches*, p. 51.

Doctor Killen (Presbyterian), of Ireland, says in his "Ancient Church":

"In the interval between the days of the apostles and the conversion of Constantine, the Christian commonwealth changed its aspect. . . . Rites and ceremonies, of which neither Paul nor Peter ever heard, crept silently into use, and then claimed the rank of divine institutions."—*Preface*.

The Dangers of Tradition

In the earlier Christian centuries traditions concerning the day on which to rest and worship arose in the church, the uncertainties of which may be seen from Doctor Killen's further words:

"The uncertainty of any other guide than the Inspired Record was repeatedly demonstrated; for, though Christians were removed at so short a distance from apostolic times, the traditions of one church sometimes diametrically contradicted those of another."—*The Ancient Church, second period, sec. 2, chap. 5, par. 7*.

The Church Divinely Warned Beforehand

With divine foresight the Lord gave a timely warning through the apostle Paul, of the great falling away from the faith that would come to pass, and revealed the fearful lengths to which it would go: "That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thessalonians 2:3, 4. With so fearful a depth of apostasy foretold, need we wonder that a church so fallen would attempt to bring about a change in the day of worship, not an acceptable change with God but in the sight of man?

Protestants generally admit that they have no Scripture for Sunday keeping. Doctor Lyman Abbott said in the *Christian Union* of June 26, 1890:

"The current notion that Christ

and His apostles authoritatively substituted the first day of the week for the seventh, is absolutely without any authority in the New Testament."

A Lutheran document, the "Augsburg Confession of Faith," section 10 of part 2, as quoted in Cox's "Sabbath Manual," says: "The observance of the Lord's day (Sunday) is founded not on any command of God, but on the authority of the church."

In Rose's translation of Augustus Neander's "The History of the Christian Religion and Church," we find these words on page 186:

"The festival of Sunday . . . was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday."

Sir William Domville, in his book, "The Sabbath: or an Examination of the Six Texts," says on page 291:

"Centuries of the Christian Era passed away before the Sunday was observed by the Christian church as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine in A.D. 321."

The First Sunday Law

The old "Chambers's Encyclopedia," in its article "Sabbath," says:

An examination of the Bible references to the Sabbath gives proof that God has not changed or altered the creation Sabbath. Admittedly a change has been attempted, but an enemy has done it.



"Unquestionably the first law, either ecclesiastical or civil, by which the Sabbatical observance of that day is known to have been ordained, is the edict of Constantine, A.D. 321, of which the following is a translation:

"Let all judges, inhabitants of the cities, and artificers, rest on the venerable day of the sun. But in the country husbandmen may freely and lawfully apply to the business of agriculture; since it often happens that the sowing of corn and the planting of vines cannot be so advantageously performed on any other day."

Professor N. Summerbell, of the Christian Church, says in his "History of the Christians," on page 418:

"It (the Roman Church) has reversed the fourth commandment, doing away with the Sabbath of God's Word, and instituting Sunday as a

the Lord's day, resting then as Christians. But if any shall be found to be Judaizing, let them be anathema from Christ." It was this fearful penalty, "anathema from Christ," *accursed and excommunicated from Christ*, that was so strong a factor in bringing about the change of the day.

In the "Catechism of the Christian Religion," by Rev. Stephen Keenan, on page 206, we read as follows:

"Question—What does God ordain by this commandment?

"Answer—He ordains that we sanctify in a special manner this day on which He rested from all labour of creation.

"Question—What is this day of rest?

"Answer—The seventh day of the week, or Saturday.

"Question—Is it, then, Saturday we should sanctify, in order to obey the ordinance of God?

transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] church."

In "A New Catechism of Christian Faith and Practice," by the Rt. Rev. James Belefard, D.D. (Ave Maria Press, Notre Dame, Ind., 1909), we find the following on pages 86 and 87:

"Question—What day was the Sabbath?

"Answer—The seventh day, our Saturday.

"Question—Do you keep the Sabbath?

"Answer—No, we keep the Lord's day.

"Question—Which is that?

"Answer—The first day, Sunday.

The WEIGHT of EVIDENCE

holy day."

Article 28 of the "Augsburg Confession" reads:

"They [the Catholics] allege the Sabbath changed into Sunday, the Lord's day, contrary to the Decalogue, as it appears; neither is there any example more boasted of than the changing of the Sabbath day. Great, say they, is the power and authority of the church since it dispensed with one of the ten commandments."

William Prynne, in his book, "Disertation on the Lord's Day," says on pages 33, 34, 44, in pointing out the particular time when an action was taken at the Catholic Council of Laodicea that was very decisive in bringing about the change of the day:

"The seventh-day Sabbath was . . . solemnized by Christ, the apostles, and primitive Christians, till the Laodicean Council did in a manner quite abolish the observation of it. . . . The Council of Laodicea [about A.D. 364] . . . first settled the observation of Lord's day."

Catholic Testimony That Their Church Changed the Sabbath

The 29th Canon of the Catholic Council of Laodicea (A.D. 364-365), which was confirmed later by the Council of Chalcedon (A.D. 451), reads as follows:

"Christians must not Judaize by resting on the Sabbath, but must work on that day, rather honouring

"Answer—During the old law, Saturday was the day sanctified; but the church . . . has substituted Sunday for Saturday; so now we sanctify the first, and not the seventh day."

In "A Doctrinal Catechism," on page 174, we read:

"Question—Have you any other way of proving that the church has power to institute the festivals of precept?

"Answer—Had she not such power, she could not have done that in which all modern religionists agree with her, —she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority."

In "An Abridgment of the Christian Doctrine," page 58, we find these words:

"Question—How prove you that the church hath power to command feasts and holy days?

"Answer—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church."

In the book "Plain Talk About the Protestantism of To-day," on page 213, we find the following:

"It was the Catholic Church which, by the authority of Jesus Christ, has

"Question—Who changed it?

"Answer—The Catholic Church."

In "The Catholic Christian Instructed," on page 211, are found these words:

"Question—Has the church power to make any alterations in the commandments of God?

"Answer—. . . Instead of the seventh day, and other festivals appointed by the old law, the church has prescribed the Sundays and holy days to be set apart for God's worship."

On page 15 of Volume 4 of "Clifton Tracts," in an article on "A Question for All Bible Christians," we read as follows:

"We Catholics, then, have precisely the same authority for keeping Sunday holy, instead of Saturday, as we have for every other article of our creed." "Both you and we do, in fact, follow tradition in this matter."

Cardinal Gibbons, in his book, "The Faith of Our Fathers," on page III, edition of 1893, says:

"You may read the Bible from Genesis to Revelation, and you will not

By

John W. Halliday

find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."

The Sufferings of the Cross Prove the Sabbath Unchangeable

The supreme struggle of Jesus in Gethsemane over His final decision to die on the cross, made it clear to Him that if He would save the lost He must die for their transgressions of His Father's law, which could never be changed. So Isaiah foretold concerning Him, "For the transgression of my people was He stricken." Isaiah 53:8. It was thus made clear by the sufferings of the cross that God's sacred law, including its Sabbath commandment, could not be changed to save the lost, could not be changed to save His beloved Son from dying such a shameful and agonized death in order to

save them, and could not be changed even to save the Father Himself from the unspeakable agony of sacrificing His only-begotten Son.

As a wave of God's deeply compassionate love sweeps over those who are straying from Him in sin or error today, while He reaches out His welcoming arms toward them, some take the *one* step that separates them from Him, and in the name of Jesus, who died for them on the cross, they *enter* those arms of forgiving love and are safe in the haven of rest. They *accept* by faith the same forgiveness and peace as did the Mary who had washed the feet of her Lord with tears of penitence when Jesus said before all present, "Her sins, which are many, are *forgiven*; for she loved much." And then to her, "Thy *faith* hath *saved* thee; go in *peace*." Luke 7:47, 50.

Those having this faith, forgiveness and peace are prepared to accept

God's changeless Sabbath, and to stand like Luther in his day before the Diet at Worms. How earnestly he prayed beforehand! "O almighty and everlasting God," he pleaded, "how terrible is this world! . . . Help me against all the wisdom of the world. . . . Faithful and unchangeable God, in no man do I place my trust. . . . Stand at my side, for the sake of Thy well-beloved Jesus Christ." Then how nobly firm was his final stand: "Unless therefore I am convinced by the testimony of Scripture or by the clearest reasoning, unless I am persuaded by means of the passages I have quoted, and unless they thus render my conscience bound by the Word of God, *I cannot and I will not retract*, for it is unsafe for a Christian to speak against his conscience. Here I stand, I can do no other; may God help me. Amen."—*The Great Controversy*, pp. 156, 157, 160.

The Safe and the Unsafe

WHENEVER God's power and willingness to heal are dwelt upon, the question naturally arises, Why use means to regain health? Some go so far as to affirm that the employment of means is a denial of faith, that all might be well if they merely had the necessary faith. While it is true a wrong mental state in itself is often accountable for bodily ills, it is also true that physical causes produce mental diseases. The one can be cured by a change of the mind, while the other necessitates the correction of wrong physical habits. Health in such cases does not come by the mere asking. It comes as a result of right living. The one who ignores the law of gravitation by casting himself headlong from a precipice, regardless of how much faith he claims to possess, is sure to be injured, but no more surely than is he who ignorantly or knowingly violates the laws of health. God has established the relation existing between cause and effect in the one as He has in the other. It is the cause that is wrong and it is the cause we should feel concerned about. The great burden of most men is to escape the penalty of transgression. The world is in search of something that does not exist—something that will

counteract the results of transgression.

Drugs claim to do this, but sooner or later it will be discovered that they are mere make-believes. The most that drugs can ever do is to change the symptoms. A nervous person may for the time being be relieved of nervousness by smoking a cigarette. A fatigued and worn-out mother may find temporary relief in a cup of coffee or tea, but the cup that cheers never imparts added strength. The best it can do is to lead to a forgetfulness of the condition that actually exists and which should be recognized and have attention. The person who resorts to drugs for relief may be in a worse condition physically even though the symptoms are more agreeable. So long as symptoms

are the chief thing we feel concerned about, drugs will be in demand. Patients are so anxious to get rid of symptoms that physicians are almost compelled to yield to their demands. If they do not they are almost certain of losing their patients.

When a headache appears, the question with the majority is not, What are the causes of this and how can I correct them? but, Where can I get something that will stop this pain in my head and stop it quickly? Many have made the discovery that that something can usually be found in the nearest corner drugstore. There are nearly one hundred soft drinks sold at soda fountains, it is said, containing caffeine. Bromo Seltzer containing bromides and that dangerous drug known as acetanilid is everywhere on sale, and very frequently resorted to in case of headache. Seven grains of Sodium Bromide and three grains of acetanilid contained in a drink will afford temporary relief.

Some time we are certain to make the discovery that health cannot be purchased and that health cannot be put up in the form of pills, capsules or in bottles and dispensed at so much a box or so much an ounce. Patent medicines do harm first in that they

Pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power—these are the true remedies. Every person should have a knowledge of nature's remedial agencies and how to apply them.—*Ministry of Healing*, p. 127.

contain narcotics or hypnotics and second because they tend to keep men and women in ignorance of their actual need and danger. Caffeine, acetanilid and alcohol form the basis of nearly all headache remedies. Soothing syrups, bitters and spring tonics have never been known to cure one case of disease. They are capable of creating a feeling of well-being. The user of such drugs is usually in a worse condition although he feels better. This feeling of well-being that is brought about by the use of drugs is transitory. Sooner or later one who resorts to them for relief will have a sad awakening to this fact. Laxatives and cathartics perform what they promise, but if resorted to they become an ever increasing necessity. They have never been known to cure even one case of constipation. In fact, their use is responsible for the great army of men and women who are afflicted with constipation and colitis. Acetanilid cures headache, it is true, but it sometimes cures it permanently by stopping the action of the heart. Acetanilid is a heart depressant. Opium and morphine afford instant relief from pain, but they too leave the nervous system in a less stable condition, and in a few weeks succeed in making a drug addict. The pain or nervous condition, instead of being cured, is actually increased. That trional, sulphonal, veronal and chloral hydrate produce sleep is well known, but they never have been known to cure one case of insomnia. Their prolonged use makes nervous wrecks of those who use them. An overdose of any one of these may produce a sleep from which there is no awakening.

In the cultivation of plants the gardener has to recognize the agencies which minister to plant life. He supplies suitable soil, air, sunshine and water. When these are ignored, plants become diseased and die. There is nothing known to science that can take the place of these agencies. For men to retain or to regain health it is equally needful for them to recognize the agencies through which health is ministered—air, sunshine, exercise, sleep and suitable foods. There is nothing known to medical science which can take the place of any one of these agencies.

Delicate health in middle life does not preclude the possibility of a long and useful life, provided causes are

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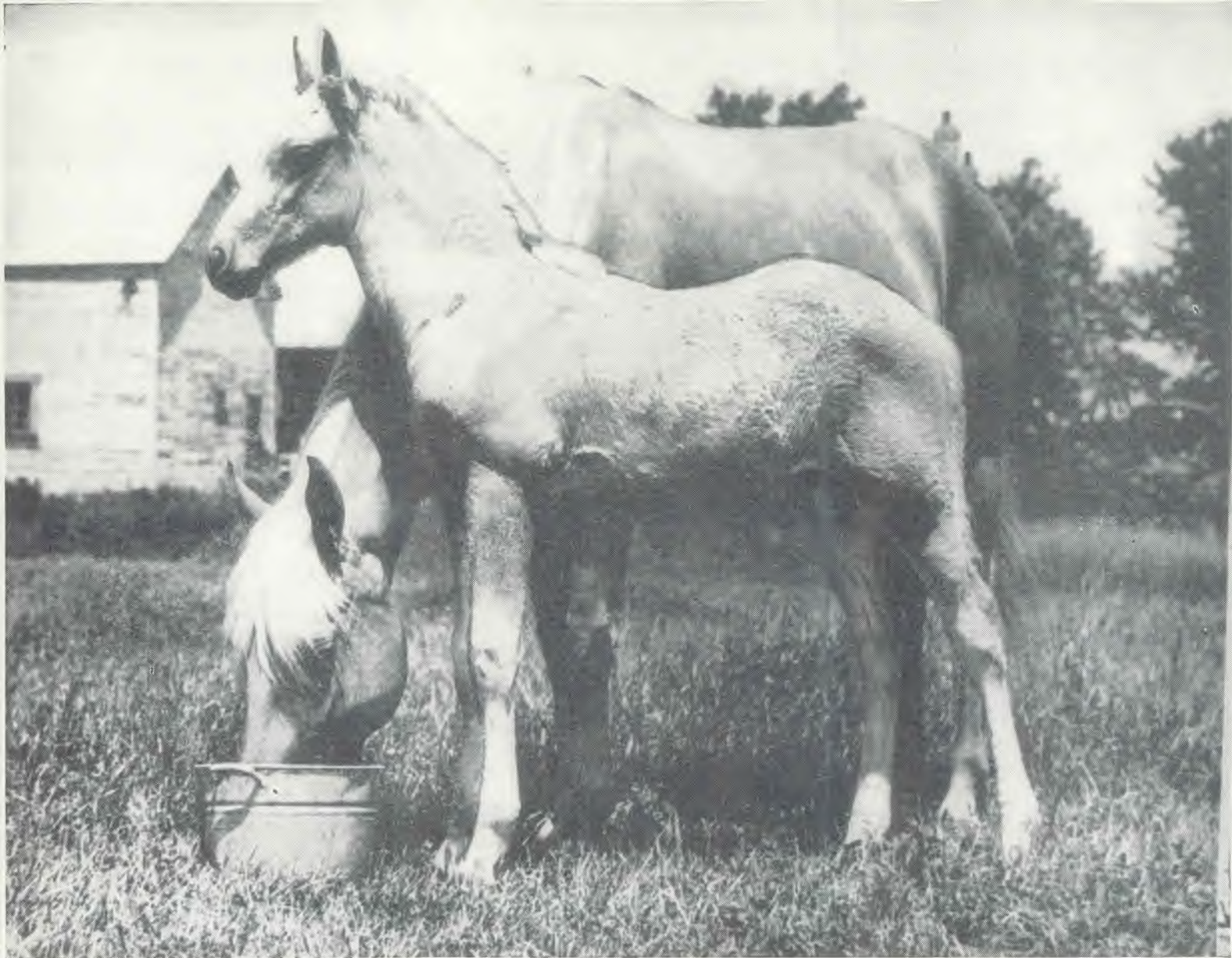
HAROLD M. LAMBERT

Bread is called the "staff of life." Made from the whole kernel of the wheat it contains the necessary elements to nourish the entire body. Drugs on the other hand contain no food value, but act to conceal the true condition of bodily health.

removed and needed reforms in living are made. In fact, those who have inherited weakly constitutions, being forced to live guardedly and carefully, usually live longer than do those who have inherited vigorous constitutions but who affirm, "Nothing hurts me. I can eat anything." Affliction seems to be a necessity. The psalmist said: "Then they cried unto the Lord in their trouble, and He delivered them out of their distresses. And He led them forth by the right way." Again, it is said: "It is good for me that I have been afflicted; that I might learn Thy statutes." "Before I was afflicted I went astray." Let us keep in mind that

pure air, pure food, sunshine, pure water and physical exercise are the agencies through which the Creator ministers life and health to mankind, and that the natural methods of treating disease consist in utilizing nature's remedies.

Massage, electricity and hydrotherapy are of value, chiefly because they encourage tissue changes, equalize the circulation, and aid in the elimination of impurities. These rational remedies remove the causes of the disagreeable and annoying symptoms, and in the removal of the causes the symptoms disappear, not merely for the time being, but permanently.



TORONTO STAR

The intelligence displayed by many dumb animals approaches so closely to human intelligence that it is a mystery. The animals see and hear and love and fear and suffer. They use their organs far more faithfully than many human beings use theirs. They manifest sympathy and tenderness toward their companions in suffering. Many animals show an affection for those who have charge of them, far superior to the affection shown by some of the human race. They form attachments for man which are not broken without great suffering to them.

What man with a human heart, who has ever cared for domestic animals, could look into their eyes, so full of confidence and affection, and willingly give them over to the butcher's knife? How could he devour their flesh as a sweet morsel? — *Ministry of Healing*, pp. 315, 316.