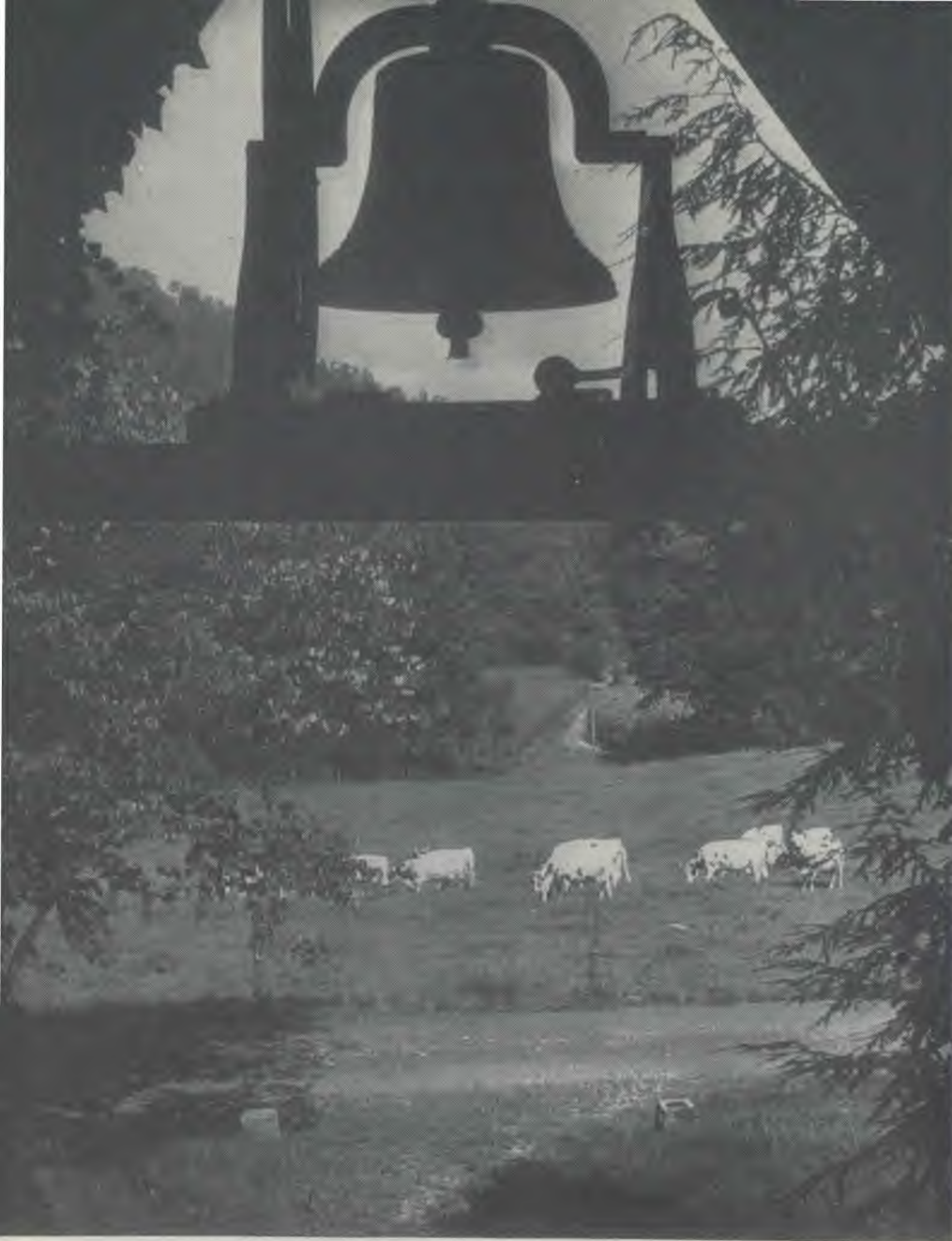


Canadian

OSHAWA, ONTARIO JUNE, 1948

Signs of the Times





EWING GALLOWAY

The glories of nature far surpass any work of man. It is God's purpose that the entire earth shall one day possess the wondrous natural beauty of the garden of Eden.

THE Bible story of creation involves a very interesting situation—one man and one woman placed in a garden to dwell. And why in a garden? Why not in a palace? Or in a city? Surely not because God could not have built a palace of gold and silver and precious stones. Or not because they could not have found food anywhere else, for most likely the earth abounded with all kinds of fruits.

Why, then, *did* God place Adam and Eve in a garden? The answer is simple—because He wanted them to be in the place where they could learn of Him by contact with the works of

His hand. For nowhere else could the love and power of the Creator be so clearly seen as in the garden.

"I come to the garden alone,
While the dew is still on the roses;
And the voice I hear, falling on my ear,
The Son of God discloses."

This voice speaks, not in audible tones, but through the graceful ferns, the fragrant blossoms, and the flight of the birds that flit from branch to branch.

God is love, and He wants His creatures to know and understand His

love. But how could He tell them? To merely say, "My child, I love you," would mean nothing. Man would say, "I know not what you mean. I have never seen or felt love." And so, as the first step in making Paradise perfect, God made man a companion for him to love and admire, and to love him. By experience he knew the meaning of love.

But the extent of God's love must be as great as God Himself, therefore God must set before man an infinity of examples, to show how great love really is.

As man studies the things that God has created, he thinks God's thoughts after Him, for God's created works are only the outward expression of His inward thought and character. What a thought God must have had when He planned and created redwood trees! How His heart of love must have thrilled when He designed the hummingbirds' wings! And what a wealth of lovely thoughts must have passed through His great mind as He planned the orchid family, or the lily family!

One of the most important reasons for the infinite variety of creation is that man might never run short of interesting things to call forth his wonder and admiration. People who lose interest in life become dull, morose, or even dangerous. They are moody and unsympathetic, and their lack of interest leads them to follow wrong patterns of thought. Crime is generated in brains that find nothing worth while to enjoy except their own evil imaginations. But the person who finds pleasure in the flowers, the birds, the running streams, and the drifting clouds never need resort to criminal pursuits to occupy his time and attention.

Man must have recreation, and the interesting sights and sounds of nature refresh the soul and invigorate the body. Who can walk along the beach, picking up shells, watching the wheeling of the sea birds, and listening to the roar of the breakers, without going away a better person? God's voice speaks to the soul through these evidences of His love and power. Instead of following man-made methods for recreation, we would do well to gain recreation from God's original sources—the sights and sounds of nature.

A bit of personal experience will illustrate the point, if I may be par-

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NATURE... GOD'S GARDEN

*When we look for it we see that the earth still
retains remnants of its pristine beauty*

done for referring to it. As a young man I became interested in the flowers and trees of my home state, Vermont. The summer after I was sixteen years old, I analyzed and identified the common species about my home farm. The next year I took botany at South Lancaster, and learned the flowers of that area. Soon I went to Saskatchewan, where I spent eight years, and again I found interest in learning the plant life of that region. Then I moved to California, and in a few years became familiar with the flora of Northern California. By this time I was gaining a fairly extensive general acquaintance with the life of America, and my interests included not only trees and flowers, but birds and animals as well.

Last September I went to Hawaii to teach in the College Extension of Pacific Union College at the Hawaiian Mission Academy. Immediately I found myself in a new world—the Pacific World—with an entirely new array of plants and trees. A new field of interest was opened before me, as I learned scores of trees from the tropical regions of the earth—for Honolulu's streets have been ornamented with trees from Africa, India, China, Japan, South America, the West Indies, and the whole of Oceania from Madagascar to Hawaii itself.

A person whose eyes have once been opened to the glories of a world of life, never can be the same again. Life is richer, fuller, more worth living. I am reminded of an experience that occurred while I was teaching in Saskatchewan. I was teaching a small church school in the wheat country. As spring approached I asked the children if they would like to see how many wild flowers they could find. I would attempt to identify all they would bring to the schoolroom.

"But," they argued, "there are no wild flowers around here—nothing but wheat fields."

"Well," I said, "suppose we try. Bring in all you can find."

Snow melted in the middle of April that year, and school closed exactly one month later. Yet in that short time the children had found 125 kinds of wild flowers along the roadsides and around the farmyards—in a country where there were no flowers.

Two years later I went back to that school for a summer term. One of the first questions I asked was, "How many would like to make a flower list?" Every hand went up.

"But," I questioned, "you told me two years ago that there were no flowers around here."

"But there are—lots of them," they answered.

"What is the difference between now and two years ago?" I asked.

"We've had our eyes opened," they replied.

Would that every one of us might have our eyes opened to the wondrous beauty all around us.

Speaking of beauty, here is one of the greatest reasons why God would have us learn to see and understand the world about us—in order that its beauty might make its impression on the heart. Every bit of beauty is an expression of God's love, and anything that does not make one better and draw him to God is not truly beautiful. No one can gaze in wonder at the velvet texture of an orchid without having his soul drawn out in rapture. Whether he knows God or not, he is drawn in His direction, and the more he knows of God the greater will be his admiration for this exquisite expression of His love.

The coral sand of a tropical island, encircled by the blue and green of the rolling surf, and fringed by the waving coconut palms, invokes a spirit of love and worshipful admiration in anyone whose heart has not been dulled beyond response by the seductive influences of worldly pleasures.

The impressive solemnity of giant trees brings over a person a reverential awe that even the most profound theological discourse fails to produce. The very stateliness of these forest giants makes puny man realize the majesty of the One who can create such marvellous objects.

Nature serves still another purpose—to impress man with the power of the Creator. Stand beside a giant wa-

terfall, or climb a lofty peak and stand on its summit while the fury of an electrical storm passes by, or ride above the clouds in an airliner and see the "balancing of the clouds" over hundreds of miles of earth's surface, and who can fail to grasp the immensity of God's mighty power? He "walketh upon the wings of the wind." In the majestic fullness of the raging elements we see His power displayed, and we fall before Him in humility and submission.

It was Kepler who said, after discovering the laws of planetary motion, "Oh God, I do read Thy thoughts after Thee."

It was John Muir who said, after a day in the High Sierras,

"I have been reading the manuscripts of God."

It was Mrs. E. G. White who said, "In the song of the bird, the sighing of the trees, and the music of the sea, we still may hear the voice of Him who spoke to Adam in Eden in the cool of the day."

And it was Job who said, "Lo, these are parts of His ways: . . . but the thunder of His power who can understand?"

Reader, are you learning to read God's thoughts after Him? Can you see His glory written in every rainbow, His love in every shower, and His majesty on every mountain or wave of the sea? These are the object lessons He has given to teach us of Himself. May we have the discernment to understand His love and to follow Him as we see Him manifested on every side! This is the blessed privilege of all who can read nature's messages aright.

By

Harold W. Clark

JUDY STEPS OUT

By R. E. Finney, Jr.

(Continued from the May issue)

SYNOPSIS OF PREVIOUS CHAPTERS

Cameron Lea, or Cam, was a medical student at Old Queens at the outbreak of the late war. Immediately upon the invasion of the low countries Cam enlisted and was sent to St. Patrick's Hospital to serve his internship. There he met Dave and Gus, two serious, religious boys; and there he met Judy. Well, it may not have been love at first sight, but it was almost. Judy, however, had said she would never marry a Protestant, and Cam, a Protestant, decided he could never marry a Catholic. Wisely they decided to make a direct appeal to the Bible itself to find out why one was a Catholic and the other a Protestant.

The subject of the first study might be considered a little morbid, but it held a lot of interest as well as perplexity for Cam and Judy. It was about "heaven, hell and purgatory." Their findings in the Scriptures were not exactly in accord with their preconceived ideas, nevertheless they persisted in their study and re-affirmed their original proposition that they would learn the Bible teaching for themselves. However, unwittingly Judy broke their agreement and asked the priest about the immortality of the soul.

The outcome of Judy's query to the priest about immortality was that he lent her a book on the subject and also one on purgatory. The next evening as Cam called for their usual Bible study Judy confessed that she had been to the priest. However, as they began to study the books they found that the Bible does not support the churches' claim of either the immortality of the soul or purgatory.

Cam and Judy's study on purgatory led them into a rather exhaustive study of the state of the dead as presented in the Bible. Both of them had their preconceived ideas pretty well upset by what they learned.

Shortly after the study on purgatory Judy left for her holidays to visit her parents. During her visit she promised her parents she would not marry Cam because he was a Protestant.

However, when she returned she realized that she could not keep her promise, so she and Cam decided to continue with their Bible study. It was not long until Judy decided that she could no longer be a Catholic. Next they get into the study of which day of the week is the Sabbath—Saturday, the seventh day, or Sunday, the first day.

WELL, my child, how are you this fine morning?" It was Father Brien speaking as he smiled down at Judy, fresh and vivid in her crisp nurse's uniform.

"I'm just fine, Father Brien, and it seems good to see you again. I've been gone on my holiday, you know," answered Judy.

"Aha! I thought I hadn't been seeing you around here lately. Step inside my study just a bit. Surely you have time to visit a minute," and the priest opened the door with an inviting smile.

"What has become of your deep studies in theology?"

Father Brien queried, as Judy sat down across the desk from him. The priest had noticed several things about Judy that had given him some concern of late. He had not dealt with human beings intensively for a score of years for nothing. He had deduced that she might be in love with one of the young interns—that would certainly not be anything new in the history of the hospital. But in the back of his mind he had also her queries about the Bible, and in addition to that he had noticed that she had not been as regularly to mass as usual. It had been a long time, too, since she had been to confession. Since Judy had been in the past a very devout Catholic, these lapses were the more noticeable. "Did you find the books that I lent you helpful in answering your questions?"

"Oh, yes, Father. I found all the answers very clearly." This time Judy was much more poised and sure of herself than during the first interview. As we know, she was exceptionally quick-witted, and just now she parried the first question while at the same time conceiving a bold plan to gain more information.

"You know, Father, you helped me so much about that question that I would like to ask you about another matter. One of the Protestants here in the hospital says that there is nothing in the Bible that says that Sunday is a sacred day. I'm sure this must be wrong, but I don't know how to prove it. Can you tell me what is the answer?"

"See here, Young Lady, you haven't got yourself mixed up in a discussion with one of these Seventh-day Adventist interns, have you?" Father Brien frowned as he asked this pointed question. Could it be that this was the solution to Judy's unaccustomed behaviour during the past weeks?

"No, Father Brien, I surely haven't. It was not one of them who told me about this," and Judy looked demurely at her shoe-tips, hoping that the priest would go no farther into the matter of personalities.

"That's good. Well, as a matter of fact—to answer your question about Sunday—there is nothing in the Bible which says that Sunday is sacred. The sacredness of the day was transferred from the seventh day of the week, which the Jews called Sabbath, to the first day by the authority of the Catholic Church. One of the marks of the only true Church is her God-given power to do such things. Protestants are to be pitied in that, while they deny the power of the Church and claim to follow the Bible alone, they follow us in observing a day which has no sacredness other than that conferred upon it by the Church that they profess to despise. A good Catholic is of all people most consistent, my dear girl. You should be glad to be able to say that you are a Catholic."

"That's certainly very interesting and helpful, Father Brien, but what proof is there that I could refer to?"

"Proof? Plenty of it! Do you still have those books I gave you? Look in them. And here are several more. Keep them. It will do you good to read them through. You're a bright girl, and it won't hurt you to read a bit—but be sure you read the right books." The priest reached into a desk drawer and produced two paper-bound pamphlets which he gave Judy.

"O thank you so much. And now," glancing at her watch, "I'm afraid I must hurry or I'll not get my ward done in time for lunch."

"That's quite all right, my child. Run along. I'm glad to know that all is well with you. Come and see me any time," and Father Brien led the way to the door, thinking with satisfaction that he had strengthened Judy's faith in the Church.

"Cam, I've done it again! Look what I've got." Judy was noticeably excited as she deposited on the table the two books that Father Brien had given her, with the other Catholic books she had obtained in her previous interview.

"What's this, Judy? What have you here?" Cam was immediately interested as he gathered that Judy had information bearing on their last study together.

"Well, you remember when we got stuck on the question of life after death, we found in those Catholic books that Father Brien gave me, that apparently the Church is responsible for some of the wrong ideas people have about that question. Yesterday Father Brien called me into his office for a visit and I asked him about this question of Sunday being a sacred day. Well, he told me that the Church is responsible for Sunday being sacred instead of the seventh day of the week, and he said I would find the proof in the books that he lent me the time I asked him about the teaching of the Church on the state of the dead, and then he gave me these two additional books. So, let's see what they actually say about it, shall we?" Judy paused expectantly.

"Sure thing," Cam answered eagerly. "It surely seems that we couldn't find anything in the Bible about a change in the day of worship; yet we know that the world worships on the first day of the week. Every effect has a cause; now let us find the cause!"

Cam reached over and picked up a little book bound in orange-coloured paper. "*The Convert's Catechism of Catholic Doctrine*," he read from the cover.

"Let me see," Cam continued, opening the catechism to the index. "The Ten Commandments. That's probably what I'm looking for. Let's see . . . 'third commandment' . . . 'Which is the Sabbath day?' Say, listen while I read this; it seems to be exactly what we're looking for. It reads like this: 'Saturday is the Sabbath day. *Question*: Why do we observe Sunday instead of Saturday? *Answer*: We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea (A.D. 336), transferred the solemnity from Saturday to Sunday.'" (*Convert's Catechism of Catholic Doctrine*, Geiermann, p. 50.)

"See there, Cam, that's exactly what Father Brien said!" Judy exclaimed excitedly. "The reason we did not find it in the Bible is that it's not there!"

"Huh! Certainly sounds as if the Father knows what he's talking about. I'm still wondering, though, how it is that the Protestants worship on Sunday if it was the Catholics who were responsible. Well, let's see what's in some of these other books.

"Here's another catechism, the *Catechism of Christian Doctrine*. Here's what we are looking for, on page 61.

"*Question*: Are the Sabbath day and the Sunday the same? *Answer*: The Sabbath day and the Sunday are not the same. The Sabbath is the seventh day of the week, and is the day which was kept holy in the old law; the Sunday is the first day of the week, and is the day which is kept holy in the new law. *Question*: Why does the Church command us to keep the Sunday holy instead of the Sabbath? *Answer*: The Church commands us to keep the Sunday holy instead of the Sabbath because on Sunday Christ rose from the dead, and on Sunday He sent the Holy Ghost upon the Apostles."

"That's not quite as plain as the other one, is it Cam," suggested Judy. "But still it does say that the Church made the change, doesn't it?"

"Yes, indeed. And I can't see that the fact that Christ rose on the first day of the week, or that He sent the Holy Spirit on that day, has much to do with making it the Sabbath, unless the Bible says so. And, you remember that when we read about the resurrection we did not find anything about the first day being made the Sabbath, but rather the contrary."

"That's right, Cam. And after all, we want to know what the Bible says, don't we?"

"Well, there are still some more books. Let's have a look at this, *Manual of Theology for the Laity*, by Geiermann. Here we are, on page 310.

"By His positive law, however, God insisted on the sanctification of the Sabbath, or seventh day of the week. On this day He Himself rested after the six days of creative work. From the beginning of the world till after the introduction of Christianity the Sabbath was specially sacred to God's people. . . . The Church decreed in the Council of Laodicea (A.D. 336), that all Catholics should keep holy Sunday as the 'Lord's day.' . . . This change the Church was authorized to make by the power conferred upon her by Jesus Christ when He said, 'All power is given to Me in heaven and on earth' (Matthew 28:18).' That looks like more of the same. I presume that the Geiermann who wrote this is the same man who wrote the Catechism, and this is about like what we found in it."

"Here's one more, Cam, that I'd like to see. Find what it says," requested Judy.

"This 'Question Box',² you mean? Oh, yes, here on page 179." Cam scanned the page briefly and then whistled in astonishment. "Just listen to *this*, will you?"

"What Bible authority is there for changing the Sabbath from the seventh to the first day of the week? Who gave the Pope the authority to change a command of God? If the Bible is the only guide for the Christian, then the Seventh-day Adventist is right in observing the Saturday with the Jew. But Catholics learn what to believe and do from the divine, infallible authority established by Jesus Christ, the Catholic Church, which in Apostolic times made Sunday the day of rest. . . . Is it not strange that those who make the Bible their only teacher should inconsistently follow in this matter the tradition of the Church?"

"Ha! I should say it is strange—it's more than that, it's downright *fantastic*," exclaimed Cam, snapping the book shut vehemently. "I tell you, I never heard anything like it!"

"Well, that's just what Father Brien told me, isn't it? And we certainly did not find anything in the Bible that said the day had been changed." Just at this point Judy was not nearly as puzzled as Cam. She had always been accustomed to recognize the authority of the Church, while Cam, a Protestant, had always believed that his church followed the teachings of the Bible.

"What you say is all very true, Judy, although I'll admit it is a little hard for me to swallow. Say! Do you know what I'm going to do?" asked Cam, his face lighted by a sudden thought.

"No, Cam, what?"

"I'm going to ask the chaplain out at the air base. He's a well-educated chap, and as a Protestant he ought to know the answers to some of these things. Surely the Protestants don't admit officially, that these things are so."

"Hello, Doc. What can I do for you?" Canadian Army Chaplain Donlevy looked up from his desk as Dr. Cameron Lea paused at the threshold of the room.

¹Actually the fourth commandment. Catholic books leave out the second commandment, thus making the fourth commandment the third. The tenth commandment is divided to provide enough divisions to make ten.

²"The Question Box Answers," by Rev. Bertrand L. Conway, The Paulist Press, New York. Edition of 1915. (This quotation is not found in newer editions.)

"Hi, Padre," answered Cam, in the familiar term of the army. "Mind if I bother you for a minute or two?"

A part of Cam's day was ordinarily spent at the army air base near the outskirts of the city, for he was still under army orders at all times. Routine clinical work was divided up among the interns to give them practical experience and at the same time relieve the army doctors of routine work that was distasteful to them.

Donlevy's welcome to Cam was immediate and sincere. He had a real regard for the men of the air force and never neglected an opportunity to become better acquainted with them. "What's on your mind?" he inquired.

"Well, you'd never think it to look at me," Cam half apologized, "but I've got tangled up in my theology. You see another—another person and I have been thrashing out some things in the Bible, and lately we got interested in the origin of the sacredness of the day of rest—Sunday as it is to most people. Tell me, Padre, what's the reason people keep Sunday sacred, anyway? Is the reason Biblical, or is there some other explanation?" Cam paused expectantly.

"Well, to tell you the truth, I've never spent a great deal of time studying that particular question. As I think of it, though, I don't believe you *will* find it in the Bible. After all, the Bible was written by Jews, and the Jews have always observed the seventh day of the week."

"That's what we seemed to find out," Cam rejoined. "Of course I know that the Bible was written by Jews, but after all, it was written *for* the whole world, wasn't it?"

"I suppose it was. At least it is the best book on religion that we have up to the present time. However, to get back to the question that you started with, I don't think it matters particularly whether you find the basis for keeping Sunday in the Bible, or not. After all, the custom is well established all over Christendom. It gives us a day of worship and relaxation when we can turn our thoughts to the better things of life. That's really all that matters, isn't it?" And Chaplain Donlevy directed an inquiring glance at Cam.

"H'm. Well—I don't know about that. You know there are so many ideas about religion in the world that I've just about decided that the only way to know what is right and proper is to go entirely by the Bible." Cam knew that there were "modernistic" preachers who did not believe in the literal truth and inspiration of the Bible. Up to this time, however, he had never really troubled his mind as to just what their attitude of mind might mean in practical Christian living. Just now he felt more than a little shocked by Donlevy's casual attitude toward his question.

"Well, of course, if you are going to be a Biblical literalist I imagine that you will find very little basis, Biblically, for keeping sacred the first day of the week. I don't mean to disparage your attitude, but I do think it's unnecessary," and Donlevy smiled tolerantly.

"That brings me to another question, if you will permit me to ask another. If there is actually nothing in the Bible saying that the first day of the week is sacred, and the churches—or at least the Protestant churches—merely keep Sunday as a matter of custom, then how did the custom start?" And here Cam related his and Judy's findings in the Catholic books that Father Brien had lent them.

"Really, Padre, what I want to know is, Did the Catholic Church do what these books say it did, and do the Protestant churches admit it? There's always the possibility that what is in those books is not true, of course." Cam was very much in earnest now, and intensely interested in any answer he might get.

"Well, Lea, offhand I really couldn't answer your question. I have never concerned myself with theological controversy about these points of dogma. I'll be glad to lend you any of the books here in the office, though, and perhaps you can find the answer to your question yourself. I'm very sorry not to be of more help. Let's see what's here that

might bear on such a matter," and Donlevy led the way to the bookshelves around two sides of the office, glad to be able to terminate an interview that seemed not to be to his credit with the young air-force doctor. "If you'll be so kind as to excuse me I have an appointment at Staff Headquarters in five minutes," he concluded.

"Certainly, Sir. I'll browse around and see what I can find," Cam respectfully answered. "Seems he's in a bit of a hurry to get away," he mused to himself as he heard the door close behind the chaplain.

Cam busied himself at the bookshelves, taking out several volumes and examining the indexes. Finally he left the office with a number of them under his arm, intending to go through them before his next meeting with Judy.

"Well, Cam, any luck? I've been wondering all day what you might find out from the Padre," Judy asked excitedly as Cam was being ushered into the parlour the following evening.

"Yes, I think I found out some things of interest. The first thing I found out was that my Protestant chaplain was not nearly as well informed as Father Brien, nor was he as much interested, or at least it seemed that way. But he did give me permission to look in his library to see what I could find."

"And did you find anything that would help us?"

"Yes, I did. And to me, what I found is most astounding. Listen to this. It is from the author of the *Baptist Church Manual*, Reverend Edward T. Hiscox, and it reads like this: 'There was and is a commandment to keep holy the Sabbath day, but that Sabbath day was not Sunday. It will be said, however, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week, with all its duties, privileges, and sanctions. Earnestly desiring information on this subject, which I have studied for many years, I ask, Where can the record of such a transaction be found? Not in the New Testament, absolutely not. There is no Scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week. I wish to say that this Sabbath question, in this aspect of it, is the gravest and most perplexing question connected with Christian institutions which at present claims attention from Christian people.'"

"That certainly is emphatic," observed Judy, "but it does not say anything about the Catholic Church's having been responsible for the change."

"No, it's true that it doesn't. However, it does point out that the author had the same experience that we did in searching through the Bible for authority for the change from the seventh day of the week to the first. And, if a change without Bible authority has been made, then some human agency is responsible. But wait—here's another reference.

"This is from the Lutheran document, 'The Augsburg Confession of Faith,' section 10, part 2. Listen: 'The observance of the Lord's day (Sunday) is founded not on any command of God, but on the authority of the Church. . . . 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.'—*Article XXVIII.*"

"That certainly agrees exactly with what our Catholic books tell us," nodded Judy.

"Right," emphatically agreed Cam. "The Bible says nothing about the day being changed, the Catholic books say that the Catholic Church is responsible for the change, and now these Protestant sources agree with the claim. For instance, here's another one. This is from a book called *History of the Christians*, page 418, by Professor N. Summerbell, a prominent minister and author of the Christian church. It reads as follows: 'It [the Roman Catholic

Church] has reversed the fourth commandment, doing away with the Sabbath of God's Word, and instituting Sunday as a holy day."

"Are there any more?" inquired Judy. "That's really enough to convince me—of course I thought from the beginning that the Catholic Church was probably right in saying that it did it."

"Yes, I have one more. '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 the Lord's day.' From *Dissertation on the Lord's Day*, by William Prynne." Cam concluded reading this last quotation and sat a moment in deep reflection.

"I'll have to confess again, Judy, that I have been just as far astray in my thinking along religious lines as you have—yes, even farther. I have flattered myself that because I am a Protestant I knew the Bible, whereas I have merely had the opportunity of knowing the Bible but have never before taken advantage of it. And what little I did know was not right," Cam concluded a trifle bitterly. He remained silent a moment, and then taking Judy's hands in his across the table he said, "Judy, I owe you an apology. I have been an ignorant egotist. In my own mind I thought myself to be much better, religiously, than the average Catholic. Forgive me for having had such thoughts—will you, Judy?"

"Surely I will, Cam. Shouldn't we both be honest and admit that after all we only *thought* we knew what is right? The thing that matters, after all, is that we found out what is right—before it was too late. And . . ." here Judy spoke more warmly, "isn't it interesting that this wonderful knowledge came to us just at the right time?"

"And brought us closer together than we ever could have been in any other way!" exclaimed Cam.

"This is the biggest thing in the world! Do you hear, Judy? The biggest thing in the world!"

Cam, Judy, Dave and Gus were seated before the familiar fireplace of the nurses' home parlour. As was quite typical, Cam was leading out in the conversation now taking place.

Thoroughly convinced, after his conversation with Chaplain Donlevy, that the true weekly rest day is the seventh day of the week, Cam had suggested that he and Judy get better acquainted with the two Seventh-day Adventist interns. "We know that they are right about life after death, and the Sabbath, when almost all the rest of the world is wrong. If they are straight on these things, it's likely that they are on the rest of their doctrines, whatever they are," Cam had said, and Judy had agreed. Thus it was that the two interns were delighted to receive Judy's invitation to join Cam and her in a discussion of religion. Without knowing just what was taking place between the two, they had guessed that Cam and his erstwhile Catholic girl friend had become involved in some sort of serious religious discussion.

For the past hour now the four had been talking. Most of the talking had been done by Dave, who had been kept busy answering the rapid fire of searching questions asked him by the eager Cam.

Through this method Cam and Judy learned that more than a half million earnest Christians all over the world faithfully observe the seventh day of the week. That they believe the Bible doctrine of the mortal nature of man and his unconscious state in death, Cam and Judy already knew. Just now Cam had been asking questions about the organization of the church, and Judy and he had learned that a world-wide programme of evangelism is being carried on by the church and that this is being done in the belief that in so doing the church is fulfilling the command of the Saviour in Matthew 28:19, 20: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and

of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

With this text Dave coupled another: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come," Matthew 24:14. In so doing he pointed out that the church also believes that as soon as the true gospel is preached to all the world Jesus will return in literal person to set up His everlasting kingdom.

This belief, Dave explained, gives Seventh-day Adventist missions great impetus and has carried representatives of the church into the far corners of the earth, until now more than four hundred countries and islands are occupied for the Master by Seventh-day Adventist missionaries. These loyal workers include evangelists, teachers, nurses and doctors, Dave said, and he further stated that both he and his fellow intern intended to give their lives to the furtherance of the gospel.

It was when Cam realized the prophetic significance of what the church is doing, as well as the magnitude of its work, that he uttered the words recorded at the head of the chapter.

"Of course there are many prophecies concerning our times and the beliefs of the church that you have not discovered thus far," Dave said. "But you have done so remarkably well in studying out what you have learned thus far that I have no fear of your future success in learning the system of truth to be found in the Bible."

"Does the fact that you boys do not use tobacco, and do not dance and play poker like the rest of the interns, have anything to do with your religion?" asked Judy, adding quickly, "I feel sure that it has."

"I wondered when that question would come," laughed Dave. "In fact, I'm surprised that it did not come sooner. Yes, our religion does keep us from doing those things; or I should say that it teaches us better than to do them. We think that we are far better off without them, even if we did not base our abstinence on religious grounds. But our reasons make quite a long story that perhaps should wait until some future time."

"Probably so," agreed Judy, "although I can see that if the Saviour is coming soon we must be living right to be able to meet Him gladly when He comes. Some of these things seem pretty small in comparison, don't they?"

"That's just what I was thinking, Judy," Cam said in an awed voice, as the four stood in preparation to their breaking up for the evening.

The conversation just recorded was only the first of many engaged in by the four. Although Cam and Judy did not give up their personal searching of the Scriptures, nor relax their insistence on basing any beliefs they adopted upon the plain commands of the Bible, they found that they progressed much more quickly with Dave's guidance. The little group became closely knit together as the weeks went by until each one felt almost as though all the others were a part of the same family.

Autumn had come again, and with it cold evenings that made the crackling fire in the fireplace seem very friendly as Judy entered the parlour to await Cam's arrival. For some reason, known only to her own feminine heart, Judy had dressed with unusual care to-night, and she had dressed exactly as she had on the previous belated "Christmas" when Cam had first told her he loved her.

"The same old white magic," exclaimed Cam delightedly a moment later as he stood in the doorway and looked into Judy's eyes. "You look just as lovely as you did the first time I saw you in that dress. Lovelier, if possible!"

"I'm very glad you think so, Cam," said Judy. "You look nice, too."

(Please turn to page 9)



WORLD AS WE SEE IT!

**A Prophetic Interpretation
of Current Events!**

628,715 Cigars

THE following interesting extract is taken from a book by F. M. Wilcox, titled *The Early and Latter Rain*: "Not long ago, in Europe, a man died at the age of seventy-three, who began at the age of eighteen to keep a diary, which he continued to keep for fifty-two years. It is now published and is a most striking commentary on the life of a mere worldling. In the book he left he states that in fifty-two years he had smoked 628,715 cigars, of which he had received 43,692 as presents, while for the remaining 585,023 he had paid about \$10,433. In fifty-two years, according to his bookkeeping, he had drunk 28,786 glasses of beer and 26,085 glasses of spirits, for which he spent \$5,350.

"The diary closes with these words: 'I have tried all things; I have seen many; I have accomplished nothing.' A stronger sermon could not be preached than to put this testimony against that of the missionary apostle Paul: 'I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day.'"

It is stated upon good authority that tobacco is doing the human race more harm than is alcohol. It has come to pass through the high-pressure, deceptive advertising of the tobacco companies that almost all men use the weed in some form or other, and women are fast becoming addicted to the pernicious habit.

The New World provided a haven of refuge to the Old World Christians who were in religious bondage, but it gave to the world a habit that means slavery not to a minority, but to the majority. We often hear a smoker say, "I can quit any time I want to." But it has been our observation that he almost never wants to. He may try it for a day or two and decide that some future time is more advantageous for the struggle. But that day never comes. It takes the grace of God, much will power and plenty of backbone to say "No" to the nicotine habit.

Yet there is every reason to say "No" to it. To begin with, it is an expensive habit which yields not one particle of benefit for the money spent. As our European friend of the diary found, it cost more than ten thousand dollars to smoke for a lifetime. That is enough to make a man independent of state

and relative care in his old age. And not only that, the 628,715 cigars smoked lowered our friend's earning capacity during his lifetime. Good authorities estimate that the habitual smoker decreases his mental and physical powers fifteen per cent. Not many of us can afford that. We are told further by medical authorities that there is enough nicotine in a cigar to kill two men if they got the whole of it as the cigar was smoked. The reason why men are not killed instantly as are potato bugs is that the smoker does not get all the nicotine. Undoubtedly every tobacco user has vivid recollections of the awful sickness he experienced the first time he smoked or took a chew. That was caused by the body rebelling against the poison. As time went on and the practice was persisted in, the sickness did not recur, owing to the wonderful faculty which the body has of adjusting itself to abnormal conditions. However, even though the body adjusts itself, tobacco gets in its evil work in the process of time. Impaired heart action and hardened arteries are the long-range results.

If any reader of this editorial is interested in breaking the bands of tobacco slavery, write me and I will tell you how I broke the habit many years ago.

White Bread

ACCORDING to articles appearing in the *Journal of the American Medical Association* and the *British Medical Journal*, white bread is not the innocent article of diet that it appears to be. Quoting the *Magazine Digest* for February, 1948, we read as follows: "Science has now proved, however, that you can't choose a food by its eye appeal. Shocking as it seems, white bread may be poisonous! It has been definitely shown to cause fits in dogs. And now it has been charged with being responsible for nervous instability in humans."

According to the report, Sir Edward Mellanby experimented with a litter of dogs in which some were fed on a well-balanced diet except that white bread was added. Fits of one type or another developed in the canine in from one to two weeks, and one dog died after six weeks. Then the diet was reversed, and the dogs that had been receiving the white bread were no longer given it, and the other group received the white bread in addition to their regular normal diet. The sick dogs recovered, and the well dogs became sick and subject to hysteria and fits.

It is said that it is not that which the millers take out of the bread in the process of manufacture, but rather the chemical which is used in bleaching the flour that is the criminal in the case. This is the story of the bleaching process: "Several methods are used for bleaching flour, but the one in most common use in North America and the United Kingdom is the 'Agene' process. It is estimated that 90 per cent of all flour milled in this part of the world and used for breadmaking is 'agenized.'

"Agene consists of one per cent nitrogen trichloride in air saturated with water-vapor. The gas is generated by bringing together chlorine, water, and ammonium chloride, and is removed from the solution by aeration. The air and gas are then brought into intimate contact with the flour in an agitator.

"Although the chemical treatment is designed merely to bleach the product, it is agreed by milling experts that it does affect the gluten of the flour.

"What happens, apparently, is that the chlorine reacts with parts of the gluten complex, leaving a toxic chemical in the flour."

This writer has known for years of tests that were made upon chickens in which one chicken was fed on a diet exclusively of whole-wheat bread and water, and another chicken was fed on a diet of white bread and water. The chicken enjoying the diet of whole-wheat bread flourished, but the chicken fed upon the white bread died after a few weeks. However, at the time these tests were made the death of the one and the health of the other were attributed to the fact that the miller had taken from the flour the bran, shorts and middlings, leaving principally the starch.



PUBLIC INFORMATION

The fact that white flour, through the milling, was robbed of many of its life-giving properties was sufficient to lead thousands to abandon the use of the devitalized wheat product and use only the flour obtained through the grinding of the entire wheat berry. To-day whole-wheat bread may be purchased at almost any grocery store, although it is to be doubted that all of it is one hundred per cent whole wheat. Those who have changed over to the use of the entire-wheat products have every reason to rejoice in the added nutritional value of the product, and the consequential increase of mental and physical vigour.

It is to be hoped that the new light on white bread found by the experiments of Sir Edward Mellanby will compel millers to change in some manner the process by which flour is bleached to its present state of whiteness. A still higher hope might be that the entire populace would switch from white bread to whole-wheat bread.

JUDY STEPS OUT

(Continued from page 7)

"You think so, young lady?" Cam assumed a commanding air. "Come and sit down—I've something I want to talk to you about," and taking her by the hand he led her to the hassock by the fire.

"A few months ago you were a Catholic and I was an ordinary Protestant," Cam began when they were seated across from each other. "Tell me, Judy, what are you now?"

"There's only one answer to that Cam, that I can give. Although I haven't joined any church yet, in belief I am a Seventh-day Adventist. Aren't you too?"

"Yes, Judy, I am." Here Cam paused a long while.

"You remember, Judy, when we first talked about these things you said that you'd never marry a Protestant, and I said I'd never marry a Catholic?"

"Yes, Cam, I remember." Judy's voice was so soft that Cam could scarcely catch her answer.

"Well, Judy, we both believe alike now, so . . ."

"And now, by the authority vested in me by the Province of British Columbia, I pronounce you man and wife."

"May I be the first to wish you all the happiness in the world, Judy, and to you, Cam, my sincere congratulations—you've got yourself a truly lovely Christian wife." Dave looked almost as pleased as did Cam as the two clasped hands. It was Dave whom Cam had chosen to stand up with him. Dave could have been no more interested in the wedding had Cam been his own brother. "And may God bless you and keep you both as you follow Him!"

"Thank you, Dave. I'm sure He will, He has led us so wonderfully thus far. Isn't that right, Judy?"

"Oh, yes—and me especially. He has given me not only Cam but freedom—escape from darkness into light. Escape from purgatory!"

The End

Have you enjoyed and benefited from the series, *Judy Steps Out*? The author would appreciate knowing, and we think that if you will write him direct that he may be encouraged in preparing another series of this character for our SIGNS readers. The author's name and address is: R. E. Finney, Jr., 234 West 13th Ave., Vancouver, B. C.—Editor.

By

Arthur Warren

torn away. Houses collapsed into the muddy, surging waters. People ran about, screaming with terror. There was no one then to call: "On with the dance." O that men in our time would learn the lesson and turn to God!

Suddenly there was a greater roar from the skies, as of a multitude of demons let loose. The floodgates of heaven opened as the moon was extinguished and the tempering vapour envelope condensed and came down in great cataracts of rain. Scores of ancient stories still tell of the great "moon catastrophe."

At the same time, above the noise of the elements, was heard a fearful sound like ripping, crashing thunders underground. "The same day were all

the flood, when thousands of these colossal tidal waves were driving like cruel threatening mountains of water over land and ocean! For almost five awful months the tortured earth's crust was torn open and broken by these terrific forces.

But there was yet another awful force at work. When the Hebrew story mentions the waters, it speaks of them as "going and returning," as though there was a savage backward and forward movement in these mighty tides—now surging forward up the submerged valleys, now down again, moving millions of tons of rocks, stones and mud with them. Here they swept away forests and there they laid them down again. Then they covered them

FLOOD DAYS

THE time of the flood had come. God's one hundred and twenty years of mercy were almost ended. Inside the ark Noah and his family felt grateful to God. Outside the great ship was to be heard the jeering and mocking of the wicked multitude. (Matthew 25:38, 39.)

"We only have to die once. On with the dance! If the old man's flood comes, we will dance a dance with death. Bring out more wine! Who cares for death!"

This was their attitude during the seven days following the closing of the ark's door and the coming of the water. It was the same attitude adopted by the conceited young Babylonian king, Belshazzar, centuries later. It is the attitude adopted to-day when men in the face of certain death sing "Roll out the barrel."

But when God appears as Judge there will be no levity. Teeth will chatter with terror, and knees will knock together in an agony of fright.

Seven days had passed without incident since God closed the ark's great door. But on the next day—what a change!

Heavy, dark clouds gathered on the horizon. There was a mutter of thunder, then a weird noise as of an advancing army. A strange, lofty cloud, filled with litter and leaves and dust, was rushing down upon the people. From its midst was hurled a javelin of lightning. The next moment the storm was on them in all its fury.

Rain fell in fearful cascades. The tempest blew worse than the dread typhoon of the China Seas. Roofs were

The Antediluvians had never seen rain. They did not believe that it could rain or that it would. But it did.

the fountains of the great deep broken up." Genesis 7:11. (See also 2 Peter 3:5, 6.) God had formed colossal subterranean reservoirs of water in all parts of our 8,000-mile diameter planet. Now these were burst open, and their waters hurled out with indescribable force.

Picture that awful scene! Great rocks were thrown in the air as if by a volcanic eruption. Frightful destruction was wrought by the great quantities of water, as it gushed from out of the earth from the "fountains of the deep." It may well be that some of our mammoth caves had their first beginnings at this time.

When the roofs of these great caves under the seas were forced upward, an immediate result would be the production of huge tidal waves with enormous destructive powers. Just one such tidal wave which was generated off Alaska in March, 1946, swept the Pacific Ocean at four hundred miles an hour, killed thirty-two people, smashed a hundred-foot lighthouse, and battered ships at places thousands of miles apart. At Honolulu, almost a thousand miles from Alaska, it smashed houses, destroyed roads, wrecked railways, and left twenty-eight people dead or missing.

What, then, must have been the awfulness of the scene at the time of

with a hundred feet of mud—and laid another mud-covered jungle on top of these. In the coal mines of our day we see these forests again. God writes the story of the flood in the rocks and in the coal we burn on our fires.

The Ark Floats

A ship the size and weight of the ark would need about twenty feet of water to float it if it were at ocean level. But it is much more likely that it was built on the side of a hill, very near to the forests where the gopher trees grew, at least two or three hundred feet up. This would save much hard labour in transporting the heavy timber. It would also float the ark well out of the way of collision with the many obstacles on the lower levels.

But what a prodigious volume of water was this! In our day the greatest rainfall on earth is probably that of Burma, where fifty-three inches falls in forty days. But the flood undoubtedly rose more than three hundred feet in forty days! Sixty times as much!

So came the great day when the ark floated on the surface of the waters. Those inside felt the vessel shudder, then lift and stagger and lurch, and she was off! With the ark plunging, rising, rocking, pitching, Noah's family must have endured a great deal of discomfort.



STAR PHOTO

By comparison it is found that the proportions of Noah's ark and those of ocean liners to-day are almost identical.

Outside the ark, God's death sentence upon human and animal was being executed. Every human being and every animal and bird drowned in the waters. We will not attempt to picture the horrors of the scene, but readers who do not mind nightmares, will obtain a vivid insight into the experiences of the doomed race if they will read the account of the cyclone in the Florida everglades a few years ago.

The Third Great Movement of the Earth's Crust

After one hundred and fifty days "the waters assuaged; the fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; and the waters returned from off the earth continually." Genesis 8:1-3.

The third great movement of the earth's crust now took place. Seel a mighty power is at work again, raising lofty mountain ranges from the bosom of the deep. Behold! the Rocky Mountains appear! Now the Alps, with the Jungfrau and the Matterhorn! Far away rise the lofty Himalayas. What power is in the mighty arm of God who causes to rise these huge masses of rock. What a witness they are to us of the twentieth century!

The waters advanced for one hundred and fifty days. After that it was more than six months before God opened the great door of the ark for Noah and his family to walk on the earth again.

What a sight met Noah's eyes! A scene of world-wide desolation! Miles and miles of soft mud, through which the retreating waters had carved out great valleys, immense gorges, terrifying canyons and deep river beds, such as the Grand Canyon of Arizona and the gorge of Niagara. The rugged beauty of mountain and gorge now testify to us of the great flood.

Ocean tides and storms played havoc with the mud coasts at first, then in gradually decreasing power as the soft mud hardened into rock or became bound by the growth of vegetation.

These great heights with their contorted strata and their huge, upheaved bulks confirm God's story of the Deluge that swept away the wicked people of the world that then was. They carry a message of sure retribution and certain justice that we may read. Their silent voices declare that "God will surely punish sin, though His loving mercy tarry long."

But these great heights have another message besides that of justice. They carry a message of infinite love and mercy. Their sides are carpeted with tender grass and lovely flowers, which whisper the words of God to us. "God is love." God will take care of you. He will give you His joy as you trust Him. He caused flowers, tokens of His love, to grow and bloom upon these huge cliffs, which show forth His everlasting strength. He is ever ready to use that strength in behalf of those who trust Him.

Underneath God's children are those everlasting arms which raised the mountains from the depths of the sea. Do not fear to rest in Him.

Yes, this is the story told by the Word of God and geology. This is the message God would have us read in rocks and hills, the rivers and caverns and plains.

True it is, that in the years ahead our paths may lead us over rough going, and we may find many ups and downs. There will be hills to climb; difficulties will arise which we must surmount. There will be mountaintop experiences which will thrill our souls, and there will be the valley of the shadow of death through which some of us will be called to walk. But even there God stoops down and whispers, "Fear not, for I am with thee." Genesis 26:24.

It is only when we leave God out of our planning that the burdens of life seem too heavy to bear. We look down instead of up to the heavenly blue sky in which is written this message: "This is the day which the Lord hath made; we will rejoice and be glad in it." Psalm 118:24.

Come to think about it, what better resolution could we make than to resolve to repeat these words; not only when we arise in the morning of each new day, but over and over during the day. And if we keep this resolution we shall find that, despite the fear that is hanging over us, this is a good world in which to live.

THE HOUR OF DEATH

By Philip Moores

THE hour of death brings to millions a new appreciation of life, and the old question becomes the big question. Thousands of years ago in the days of Job the question was, "If a man die, shall he live again?" Job answered: "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee." "If I wait, the grave is mine house." Job 14:14, 15; 17:13. Job knew when he died that he would have to wait in the grave until the resurrection day. He looked forward to that day when he said: "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: whom I shall see for myself . . ." Job 19:25-27.

There is more misunderstanding about what happens to a man when he dies than there is about almost any other Bible question.

The penalty for the eating of the forbidden fruit in Eden was direct and clear: "In the day that thou eatest thereof thou shalt surely die." Genesis 2:17. Did this mean that Adam would "surely die," or did it mean that he would pass from one state of life to another? The devil planned carefully from the beginning to get men to believe his first lie, "Ye shall not surely die."

Some talk about their immortal souls. They say that the soul can never die, and that the never-dying soul goes to heaven or hell at death. Some feel certain that the day they die they will go to heaven. True, they say, the body lies in the grave, but the real man, which they call the soul, goes to heaven. The great trouble with this teaching, however, is that there is nothing in the Bible to substantiate it. The Bible distinctly says, "The soul that sinneth, it shall die." Ezekiel 18:4.

There are *three* parts that make up the entire man. "And the very God of peace sanctify you wholly; and I pray God your whole *spirit* and *soul* and *body* be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thessalonians 5:23. It takes these three therefore—the spirit, the soul and the body—to make a man a conscious, intelligent personality; but not one of the three by itself is the man. The body is the flesh and bones that make the physical man; the spirit is the breath of life which he has from God and by which he lives; the soul in this particular instance is the intelligence of the individual and his moral nature. The idea that the soul is a sort of invisible, immaterial spirit which is capable of a conscious existence apart from the body, and that it goes to heaven when a person dies, is without foundation in the Bible.

When God "formed man of the dust of the ground, and breathed into his nostrils the breath of life," man became "a living soul." Genesis 2:7. The soul did not exist before the body was formed; neither was the soul added to the body, but it resulted from a union of the breath of life with the body. Since the union of the breath of life with the body made man a living soul, when that breath of life is taken away at death, it is bound to leave him a dead soul till the resurrection.

The Bible explains what happens to a man and where he goes at death. Ecclesiastes 3:20 says, "All go unto one place; all are of the dust, and all turn to dust again." Good and bad, saint and sinner—all go to the grave at death and back to dust. In the grave, both good and bad await the resurrection morning. If people actually went to heaven or hell at death, then Jesus, in speaking of the resurrection of the dead, would have said: "All who are



Cemeteries are familiar
are ever before us, man,

in heaven will hear His voice, and come down, and all who are in hell will hear His voice and come up." But this is not what He said. He said that all the dead who are in their graves will hear His voice, both the good and the bad. (John 5:28, 29.)

There is no place in the Bible that speaks of a soul going to heaven or hell at death. However, there are ten places in the Bible that speak of the soul going to the grave at death. Here they are: Job 33:18, 22, 28, 30; Psalm 16:10; 30:3; 49:15; 89:48; Isaiah 38:17; Acts 2:31.

Paul makes it clear that the future existence of those who have died as Christians is *dependent* upon a resurrection. "For if the dead rise not . . . then they also which are fallen asleep in Christ are perished." 1 Corinthians 15:16-18. All life after death is *dependent* upon the resurrection. Man does not go to his reward at death, but he will be rewarded at the great judgment day at the second coming of Christ. "For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." Matthew 16:27. What would be the necessity of a *resurrection* at the last day, if good people go to heaven when they die and the bad go to hell? What would be the purpose of Jesus' coming at the last day to reward every man



R. & H.

ights; yet despite the fact that these testimonies of the death sentence give little thought to "the hour of death," and too often, we tear, fail to make the needed preparation.

according to his works, if each person went to his reward at death?

What would be the use of Jesus' coming at the end of the world to take His people to heaven (John 14:3) if each one had already gone to heaven at death?

Why have a judgment day and call a man back to the earth at the end of time to be judged if he had already gone to heaven or hell?

Since the Bible does not contradict itself, there can be no text which, when rightly interpreted, teaches that a person goes to heaven or hell at death. If the righteous dead go to heaven immediately, they would certainly praise the Lord. Yet the Bible says, "The dead praise not the Lord." Psalm 115:17.

Death is a sleep. David said, "Consider and hear me, O Lord my God: lighten mine eyes, lest I sleep the sleep of death." Psalm 13:3. In sound sleep one is unconscious. He is entirely ignorant of passing events, and time goes by unmeasured. He knows nothing. *When man closes his eyes in death, he enters a long, unbroken sleep.* In the Holy Scriptures, death is called a sleep. "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." 1 Thessalonians 4:13. "Many of them that sleep in the dust of the earth shall

awake." Daniel 12:2. The death of the first Christian martyr is called a sleep. "He kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep." Acts 7:60.

Comparing the dead with the living Solomon said, "The living know that they shall die: but the dead know not anything. . . . Also their love, and their hatred, and their envy, is now perished." Ecclesiastes 9:5, 6. The dead do not even remember God. "For in death there is no remembrance of Thee: in the grave who shall give Thee thanks?" Psalm 6:5. "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalm 146:3, 4.

In the eleventh chapter of John, there is the story of a man who died, and was dead for four days. Lazarus was Jesus' friend. He was a good man, but when Jesus went to the tomb He did not say, "Lazarus, come down from heaven." He said, "Lazarus, come forth." Now note how much Lazarus had to say about the place where the good people go when they die. How much did he say? *Not a word.* He is as silent as the tomb itself, because the dead know not anything.

The good do not go to heaven when they die. David was a man after God's

own heart, yet he died and was buried, and the Holy Scriptures given one thousand years afterward said, "David is not ascended into the heavens." Acts 2:34. David did not expect to go to heaven at death. He said in Psalm 17:15, "As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness." He believed as Job did. In Job 14:12 we read, "Man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." Death is contrary to God's plan. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." The stroke of death seems cruel, but seen the way God wants us to see it, death enables God to build for eternity. Paul says in 1 Corinthians 15:36, "That which thou sowest is not quickened, except it die."

An artist drew a picture of a little farmhouse with green fields all around it. There was a fence, a barn and some trees. It looked inviting. When the artist stepped back the crowd applauded greatly. Then, as if to finish the picture, the artist stepped up to his work again and with energy he went to work and scratched out the little house with all its beautiful surroundings. He scratched with many colours like some child scratching a beautiful picture. The artist scratched until the whole picture was blotted out. He stepped back from the easel, but no one applauded.

The audience was disappointed and could see no sense in such ruthless destruction of beauty. Then the artist stepped to the easel and turned the board upside down. What the people saw brought great applause. They had not discerned that the artist had been working on a picture of eternal beauty, a picture of the Niagara Falls. He was working on a board that was upside down.

God is working upon a world that is upside down. Lovely homes are wiped out, but God will replace the earthly loss with eternal gain. With bold strokes the angel of death blots out the joys of earth, but the Lord will turn the picture, and in that glad day, "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." 1 Thessalonians 4:16, 17.

God's plan for those who will accept the work of Jesus, is to turn death into life eternal.



100% Right!

Ninety per cent of dangerous driving cases have liquor involved in them, declared Magistrate G. A. Grant recently in an impromptu speech delivered from the bench. He further stated that he did not consider the maximum fine of \$100 sufficient for such an offense. His remarks were made following a case in which he said that the driver was in no condition to drive an automobile. Those of us who have had acquaintances killed, or our cars wrecked by these irresponsible people, will agree with the magistrate that the penalty seems rather small.

Atomic Doctors?

Civilian, Navy, Army, and U.S. public health service doctors recently met together to study what to do about atomic-fission-caused radiation sickness. They adjourned without having found out much. The gigantic task of caring for those afflicted with the deadly disease will fall on civilian doctors, the group were told, for the doctors attached to military services would be far too busy to care for civilians. Dr. Edward L. Bortz, president of the American Medical Association, said that civilian doctors should be organized as medical minute-men against the day of attack. Colonel Elbert Decoursey, Army pathologist who studied atomic bomb victims in Japan, said that science should investigate the possibility of immunization against radiation sickness. He also stated that experiments had shown, in the case of rats, that dehydration and lowered metabolism both seemed to help build resistance to the effects of radiation. Thousands of lives, he pointed out, could be saved if in some way human resistance could be built up as little as 15 or 20 per cent.

The Dole

One out of every eighteen workers in the Maritimes is now out of work. Halifax alone had more than 6,000 jobless, according to reports. Three thousand coal miners in Cape Breton were idle. Most of the layoffs were caused by shortages of materials necessary to the industries concerned: steel in the Halifax shipyards, coal cars in Cape Breton.

Liquor Profits?

Alberta officials report a take of \$10,000,000 in profit from the sale of booze for the past fiscal year. Saskatchewan reported \$7,500,000, and Manitoba \$6,500,000. None of the liquor monopoly provinces mentioned above, reported what it cost to collect this profit—the costs of law enforcement, prison and asylum maintenance, and the support of the liquor-made indigent.

New Air Liner

The *Constitution*, newest Lockheed giant plane, will carry ninety-two passengers on its upper deck, seventy-six on the lower, and will carry them at three hundred miles an hour. It can carry a full load across the Atlantic non-stop, and officials hope to make the rate cheaper than on a luxury liner. The plane weighs ninety-two tons and has four motors.

ONE of the outstanding sins of these last days is the love of self which centres around covetousness. "This know also," writes Paul, the missionary, to his young assistant, Timothy, "that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous." 2 Timothy 3:1, 2.

What is termed worldliness, is described in the Bible as "the lust of the flesh, . . . the lust of the eyes, and the pride of life." 1 John 2:16.

There are human desires which are quite in harmony with Christian principles. And there is a self-respect which is in perfect accord with Christian living. But there is a point, beyond which natural and legitimate desire becomes lawless and self-indulgent. Even self-respect may easily degenerate into paltry pride, which God hates above all things. It is the giving in to wrongful desire and sinful pride which the sacred writer associates with worldliness. Hence his use of the word "lust," which is an inordinate desire, and against which we are warned repeatedly in Holy Writ.

The Clamour for "Things"

Nor do these vices belong to any one class or community. They permeate all classes and all communities, not excepting professedly Christian circles, in which evil may appear in even more subtle forms than in avowedly non-Christian communities. The lust of the flesh, the lust of the eyes, and the pride of life are the baneful fruit of the false notion that a man's life becomes easier, happier, and more worth while according to the amount of material possessions he has managed to accumulate. Hence the Master Teacher's warning, addressed actually to His own followers, "Take heed, and beware of covetousness."

We live in the most acquisitive age the world has ever known. The so-called amenities of life were never so numerous and alluring. Scientific knowledge has put within reach of all a whole host of conveniences, comforts, and pleasures unknown to our forefathers, which go far beyond our simple needs.

Furthermore, these additions have become so highly commercialized that at every turn we meet cunning advertisements, urging us to procure for ourselves the latest thing in clothing, furniture, wireless, television, sweetmeats, cosmetics, motorcars, and the like; super this and super that. So astute and so assiduous are the advertisers of "things" that it takes a very well-disciplined person to resist their arts. They teach people to see everything and to want everything they see.

COVETOUSNESS

AND ITS CURE

By H. F. DeAth

So much so, that the luxuries of life easily come to be regarded as necessities.

And the net result of all this is not greater happiness or added contentment, but more discontent and less happiness.

"This abnormal stimulation of the desire to possess," pursues the same writer, "has probably created far more discontent and unhappiness than want due to actual scarcity."

"Most of the boredom in life, which is one of the chief sources of melancholy," writes an English divine of the sixteenth century, "comes from overdoing things, especially your pleasures."

The Claims of Christ

No wonder, then, that the Saviour uttered His warning against this fond illusion. And well might the God of Israel through His ancient prophet lament thus over His disobedient, earth-bound people: "O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the

waves of the sea." Isaiah 48:18. In like anguish did the Son of God weep over Jerusalem as He saw that profane city about to be desolated by the tide of war: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." Matthew 23:37, 38.

These divine lamentations echo with vastly added significance over this pampered, reeling, modern world in which we live.

Just as a remnant escaped from the doomed city of Jerusalem when it was besieged by the Roman armies, so there are those who, heeding the call of Christ, may escape the eternal consequences of the wrath of a longsuffering God that must soon descend upon a corrupt and degenerate world.

The reason why so many are intent upon securing for themselves every possible worldly possession, is that they have no real faith in another

world than this. Their slogan is, "Let us eat and drink to-day, for to-morrow we die."

Jesus came not only to teach us how to live holy lives here, but also to point us to a glorious hereafter; to a city with indestructible foundations, "whose builder and maker is God."

To make the teaching of Jesus and His apostles apply wholly to this present mortal existence is a sorry perversion of the gospel. The resurrection of the saints to immortality at the return of Jesus is still the central hope of the Christian faith. "If in this life only we have hope in Christ," says the great exponent of the gospel, "we are of all men most miserable." 1 Corinthians 15:19.

"Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Timothy 4:8.

Only as we grasp and apply, by the grace of God, these truths of Holy Writ, can we escape the sordid grip of a "go-getting" world, and taste the pure joys of the fast-approaching kingdom of never-ending peace and joy.

It may be that the tenth commandment is violated more frequently than any one of the others. The lust for gain is the ruling passion of many. Let us not forget that it is the "love" of money that is the root of all evil.



SIGNAL CORPS PHOTO



BIBLE ANSWERS

by your Bible Answerman

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

Dear Bible Answerman: In Matthew 16:28 Christ told those standing near Him that some there would not taste death until they saw the Son of man coming in His kingdom. K. M. S.

The answer to this question is found in the first fourteen verses of the next chapter. Jesus is referring here to His transfiguration. In a few days from that time He took Peter, James and John up into the mountain where they saw Him transfigured. They saw there Moses and Elijah talking with Him, and were eye-witnesses to His glory. All this was a miniature representation of the presence of the redeemed and the glory of the kingdom.

Dear Bible Answerman: Please explain Luke 16:9. K. M. S.

The verse reads this way: "And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations."

Jesus had just before given the parable of the "unjust steward." In the parable the unjust steward, who had squandered his Lord's money, knowing that he was going to be put out of his stewardship, called in all those who owed his master money, and reduced the amount they owed. He did this in order to ingratiate himself with them, that when he lost his job he would have friends to help him. The Lord commended the unjust steward for his wisdom. Then Jesus compared the wisdom of men in providing things earthly with the lack of wisdom in preparing things heavenly and eternal. The true advice is that the Christian should so carry on his stewardship, and so live his life that when he dies he will be received into the everlasting habitations.

Dear Bible Answerman: Can we know that the sixth creation day would be the last day of the week? S. K.

The sixth day of the week is Friday, as any dictionary or encyclopædia will tell us. It is the last day upon which God worked in creating the

earth and all that was in it. However, the seventh day, Saturday, is the seventh and last day of the week. Any standard dictionary or encyclopædia will substantiate this.

God completed His work of creation in six days, but the seventh day He devoted to rest, not that He was physically tired, but that He might be an example to man. He blessed, sanctified and made the seventh day a Sabbath day, as we see from Genesis 2:1-3 and Exodus 8:11. Thus He made the seventh day to be a memorial of His great work of creation. He desired that men should always remember Him as the Creator, and not get off into evolution as so many are to-day. Had this always been done there would be no atheists or infidels in the world. No man could be an unbeliever or an evolutionist and believe the Bible record of creation and creation's memorial.

We can absolutely know that Saturday, the Saturday of our present-day calendars, is the Bible Sabbath if we will but make our minds candid and subject to reasonable evidence. The science of astronomy is known to be the most exact of sciences. An astronomer can foretell by his calculations the exact moment of an eclipse. He is able to tell not only the time but the

place. This has been done so many times that it is a well-established fact. Upon the advice of astronomers men have travelled thousands of miles to the place of the foretold eclipse, and when the moment came there was the eclipse according to schedule.

Now just as the astronomer is able to calculate ahead and foretell the time of eclipses, so is he able to figure backward and tell if any time has been lost out of the calendar. No astronomer has ever yet uttered one word in support of the lost-time idea. He will tell you quite frankly that the weekly cycle to-day is identical with the weekly cycle of Christ's time, and of all time.

If there is any one race of people above all others that knows what day of the week is the Sabbath, it is the Jews. While for the love of worldly advantage they may not observe the day as a holy day, yet there is hardly a one but knows that Saturday is the seventh day of the week and the Sabbath day.

When Jesus was here He foretold the destruction of Jerusalem, and the scattering of the Jews into all parts of the world. This occurred in A.D. 70. At that time the Jews scattered among all the nations of earth, and so we find them to-day. We have Polish Jews, Russian Jews, German Jews, et cetera. In fact, there is no nation where there are not Jews. A peculiar thing about them is that they have not amalgamated with the people with whom they lived, but have remarkably retained their identity. When these Jews fled Jerusalem in A.D. 70 they took with them the true Sabbath day to the nations to which they fled. During the next fifteen hundred years the Jews of one nation were practically isolated from the Jews of another nation owing to the fact that in those days they did not have the means of communication and transportation that we have to-day.

Yet, what do we find with the advent of transportation and communication? We find the Jews of all the different countries of the world ob-



WHICH DAY IS THE SABBATH?

serving the same Sabbath day, the seventh day of the week.

This evidence is most conclusive. It would be accepted in any court, and most especially would this be so when the testimony was brought in that the Catholic Church boasts of her great power in changing the Sabbath day from the seventh to the first day of the week. The pope claims to be "god on earth," and therefore, to have the power to make such a change. Furthermore, Catholics charge, and justly, that when Protestants keep Sunday as the sabbath day, they are following the Catholic Church.

Dear Mr. Answerman: Please explain how the italicized words of the Bible were arrived at by the translators. Are they inspired? P. S., Toronto.

In the Bible, the italicized words are the supplied words. Now it is a well known fact that it is impossible to translate from one language to another without supplying words. This must be done according to the sense of the translation and the judgment of the translator. For example, it takes a larger volume of French words to state a paragraph, an article, or a book than it does of English words. In other words, when translating from English to French it is necessary to supply words, which in the end makes for greater volume. Likewise in translating from French to English, words must be deleted, which makes for less volume. Yet in both cases the same message is conveyed to the reader.

John 3:16 tells us this: "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Suppose, for instance, that it took five supplied words to translate this verse from Greek to English and make it convey the same meaning. If the English and the Greek told the same thing, whether one was five words more than the other, would not the two be equally inspired? We think so. We think it is the divine message of truth that is inspired irrespective of the number of words required to convey that message.

In the translation of the King James Version hundreds of the best scholars in the entire world were gathered together to perfect that masterpiece of literature that has endured for more than three hundred years, and is still the best and most popular version.

Dear Bible Answerman: Please explain John 2:1-3, the record of Jesus' turning the water into wine. The Catholics say it is all right to drink wine because Jesus made wine at the wedding. J. H., Sask.

This is another case when we need to compare one scripture with another in order to get the true teaching out of it. In one place Jesus said to His disciples that He would not henceforth drink of the fruit of the vine with them until He drank it new in His Father's kingdom. Oftentimes the Greek word translated "wine" means the "fruit of the vine." That is to say, unfermented grape juice, which is a nutritious and healthful drink.

The Bible assures us that there will be no drunkards in heaven, and I think all my readers will agree with me that no man would ever become a drunkard unless he took his first drink. Can it be that God would send His only Son here to die in order to save men and then tell them to practice that which will certainly destroy their souls and shut them out of heaven? It is not reasonable to so think. Moderate drinking is a fallacy, as ten thousand times ten thousand have discovered to their loss and ruin. Suppose we read a few verses from Proverbs 23:

"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. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the

top of a mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again." Verses 29-35.

"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." Proverbs 20:1.

Dear Bible Answerman: When will the promise be fulfilled that God will wipe away all tears from the eyes of His people? Mrs. R. C., B.C.

Without doubt this is at the end of the millennium, and following the destruction of the wicked. It is apparent that the promise is not to be fulfilled until we reach the new earth state, for it is given in connection with the other promises to be fulfilled at that time:

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

"And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

"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. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Revelation 21:1-4.

Dear Bible Answerman: What did Jesus mean, in Matthew 24, when He spoke of Jerusalem being an armed camp, and what is meant by the battle of Armageddon that is to be fought in the Near East?

In Matthew 24, Jesus spoke of Jerusalem being surrounded by armies, and in this He foretells the destruction of the city which took place in A.D. 70, which was about forty years after He gave the prophecy.

It is true that in Revelation the Bible tells us about the coming battle of Armageddon. According to the Bible, Armageddon is to be fought on the plain of Megiddo, which is sixty miles north of the city of Jerusalem. Without doubt, however, the battle of Armageddon will embrace the entire Mediterranean basin. It is my thought that the culminating battle of this war will be fought on the plain of Megiddo. It is during the time this battle is in progress that Jesus comes the second time and destroys the wicked and takes the righteous with Him to heaven.

Signs of the Times

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The Editor

SIGNS OF THE TIMES
OSHAWA, ONTARIO

IS T. B. A CONQUERED FOE?

By Dr. W. H. Roberts

IN SOME ways it would almost appear that tuberculosis is a conquered foe. While by no means incurable, tuberculosis does carry a certain mortality and its ravages are often measured in terms of deaths. For instance, in Hamilton, Ontario, the death rate for tuberculosis per 100,000 has dropped from 120-150 to 14.5 since the beginning of the century. In Toronto it dropped from 106.9 to 31.6. In the United States generally it dropped from approximately 200 to about 40.

In Europe, on the other hand, the story is different. In England, in the short period from 1938 to 1941, the annual number of deaths from all forms of tuberculosis increased 13 per cent. In Poland the situation is even worse. Dr. Marc Daniels, Medical Officer, Health Division U.N.R.R.A., has stated: "At the outbreak of war the death rate from tuberculosis in Poland was about 80 per 100,000, or about the rate in Canada in 1930. To-day it would appear that the over-all death rate is about 300 per 100,000." At Krakow University, 10.8 per cent had tubercular chest lesions requiring treatment or observation. In the Poznan surveys 7 per cent of university students, 7.1 per cent of school children, and 13.5 per cent of factory employees were in a similar condition; at Warsaw the rate among university students was 15 per cent. In the United States the incidence of tuberculosis among industrial workers is 1 per cent.

The Metropolitan Life Insurance Company has put it this way: "It [tuberculosis] remains the principal cause of death among white females of twenty to thirty-four years, accounting for about one-fifth (20 per cent) of all deaths in this broad age range. Among white males tuberculosis ranks second only to accidents in the prime ages from twenty to thirty-nine."

Dr. G. J. Wherett, of the Canadian Tuberculosis Association, has expressed the incidence in the younger age group a little differently, and has offered some explanation for the same, as follows: "Twenty-five per cent of all deaths between the ages of fifteen and twenty-nine are due to tuberculosis. The significant fact is that at the age of fifteen the incidence of tuberculosis takes a startling jump. The great change in physiological life be-

ing experienced by the young people, the breaking away from home influences, the taking of responsibility for the direction of their own lives and earning their own livelihood; all these mean a tremendous drain on the physique. It is also a matter of record that the tuberculosis death rate among aged people is considerably higher than was at one time believed." He points out in an interesting table the effect of such factors as food, housing, hours of work and nature of work. Deaths per 10,000 are arranged according to occupation in each age group:

Age	Professional Men	Clerks etc.	Agricultural Workers	Skilled Workers	Unskilled Workers
15-24	1	4	3	5	10
25-44	3	7	4.5	7	19
45-64	3	8	6	9	23

It is quite obvious that the unskilled labourer is deserving of greater consideration, and like everyone else was not made to "live by bread alone." Agricultural workers show up fairly well, but as stated by Dr. H. E. Hilleboe of the U.S.P.H.S., mere location does not confer immunity, and overcrowding, insanitary living conditions and unusual fatigue are just as harmful in one place as in another.

The fact should be emphasized here that as shown in a recent food survey in Toronto, persons in the lower income brackets are not investing their means wisely when it comes to nourishing food. Cakes, pastries, white bread, macaroni, spaghetti, noodles, cream of wheat, refined corn meal, corn flakes, tea and coffee, white sugar, tapioca, *ad infinitum*, take up too much space on our cupboard shelves.

The question that the prophet raised might also be asked, "Wherefore do ye spend money for that which is not bread?" in connection with the expenditures on liquor, gambling, professional sports and horse racing.

That the habits of living loom all important as far as prevention of tuberculosis goes, is reflected in the rate of admission per 10,000 of the principal races in Canada in 1944. The fol-

lowing figures were compiled by the Dominion Bureau of Statistics: "English, Irish, and Scottish 6.2, 7.9, and 7.9 respectively, while most middle European races are equally low. Austrians and Hungarians are an exception as the rate among them runs up to 12.1. The French have a rate of 12.3, Scandinavians 10.0, while among the Finnish the rate rises to 20.5. Chinese and Japanese have a rate of 20.9 and that for our North American Indian is 60.0." Anyone who has seen the Indian invest his meagre income on white bread, tea, coffee and jam, with perhaps a little alcohol and tobacco thrown in, is not too surprised at the latter figure.

The Dominion Bureau of Statistics reported that in Canada in 1944, "as in previous years, by far the largest number of tuberculosis admissions came from the group 'homemakers' and those living at home. This group contributed 27.2 per cent of the total. Those engaged in manufacturing form the second largest group, with 9.6 per cent of admissions. Of the total within this second group, 80.6 per cent came from workers engaged in textiles, metal products, chemicals, and paint. The third largest group was public administration and defence, with 9 per cent of the total.

With reference to the textile industry or "cotton trade," increasing interest is being shown in a respiratory disease which affects workers inhaling dust in cotton mills. It is called "byssinosis." It is well known to card-room operators and progresses usually only among "strippers" and "grinders." No doubt this predisposes to tuberculosis among textile workers. Hard-rock miners are similarly vulnerable on account of inhaled silica dust.

It is of fundamental importance, of course, that milk supplies, in fact all dairy supplies, should be made safe by pasteurization. It is safer still to bring even pasteurized milk to a boil before use, so as to avoid the possibility of contracting nonpulmonary tuberculosis (17.4 per cent of all cases in

Canada). As stated before, alcohol, with its associated careless habits of living and poverty, cannot escape its share of the responsibility. The college student who because of financial circumstances is not eating properly and because he feels the importance of carrying the heaviest scholastic load possible does not get enough exercise, is peculiarly susceptible. The young woman also, scantily clad and engaged in a whirl of social activities, is a ready victim.

Aside from *REST*, which is of prime importance in treatment of the tuberculous patient, the value of rehabilitation in the broader sense is now generally recognized. Whereas formerly 48 per cent of patients discharged

from sanatoria in the United States were found not permanently "cured" at the end of five years, in a recent survey of four hundred "rehabilitated" patients only twelve per cent were found not to be symptom-free. In other words, the tuberculous patient who has been taught some skill not requiring manual labour is at a great advantage.

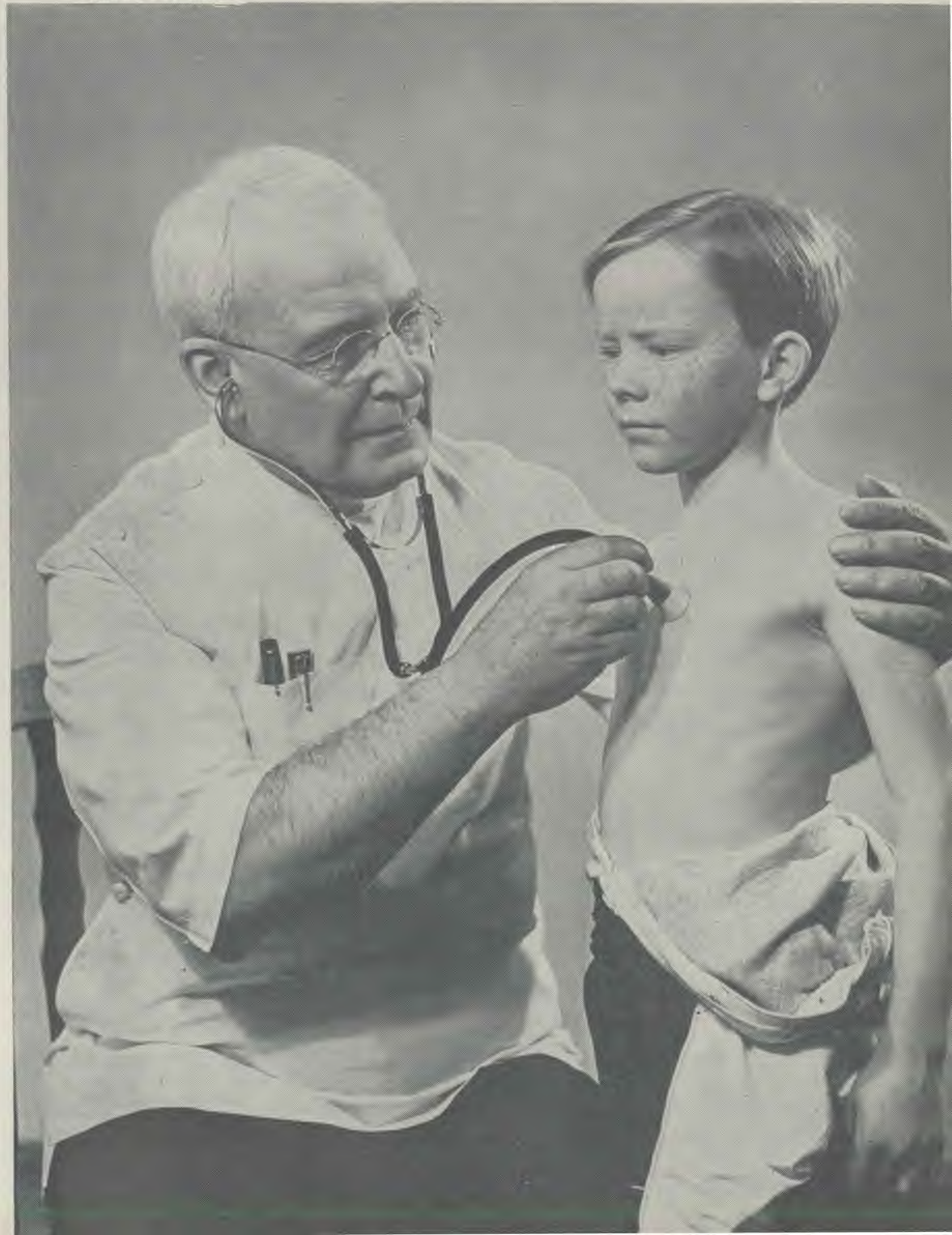
Early trials with streptomycin have been encouraging. At one stage, treatment was of about six months' duration and cost the army about \$10,000, a little beyond the means of the average person.

Early diagnosis by the mass survey is of major importance. Of the 12,127 patients admitted to Canadian hos-

pitals in 1944, 22 per cent were minimal (early), 39 per cent were moderately advanced and 36.2 per cent were far advanced. Current tuberculosis case loads of health agencies generally, normally include only 10-15 per cent of minimal cases; such cases make up more than 50 per cent of those found by industrial x-ray surveys. Do we favour pasteurization of dairy products? Yes. Tuberculin testing of school children? Yes. Mass surveys? Yes. Did you have your chest x-rayed when the Tuberculosis Clinic was in your neighbourhood? Are you eating "for strength, and not for drunkenness"? Are you "temperate in all things"? Your answer to these questions may determine your length of life.

HAROLD M. LAMBERT

Despite all the progress that has been made in combatting the "great white plague" it is still one of the foremost killers. Among the first symptoms are the cough, loss of weight and a persistent tired feeling. Too much emphasis cannot be placed upon an early recognition of the presence of the disease.





The DOCTOR'S VOICE



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

Fallen Stomach

Question: Could a nerve specialist help anyone with a fallen stomach?

ANSWER: "Visceroptosis" is generally considered to be dependent upon one's constitutional type and is not usually thought to be of any particular significance. Lying down after meals, the wearing of belts, etc., have often been recommended but are of doubtful value. Rarely a general surgeon may find some indication for modifying existing status of stomach, etc. Neurosurgeons would not attempt this type of surgery.

Wire Suture

Question: Does imbedded wire suture in any way contraindicate the use of short-wave therapy?

ANSWER: A recent report in the *Archives of Physical Medicine* indicates that imbedded tantalum, stainless steel and silver plates, foil and wire do not contraindicate short-wave therapy, whether they are in proximity to nerves, in intramuscular or subcutaneous pouches, or when fitted into skull defects.

Frequent Colds

Question: What is the cause of frequent colds?

ANSWER: Vitamin deficiencies predispose as, e.g., deficiency of vitamins A and C. Even in sunny California orange juice given to school children reduced the incidence of colds during one particular experiment. Protein deficiency lowers general resistance. Three glasses of milk a day, one egg a day, at least one serving of legumes, nuts, or cottage cheese, under normal circumstances assure an adequate protein intake. Exposure to a draft is a common precursor to a cold. Many cases of hay fever are wrongly interpreted as being just frequent colds. House dust and feathers are common allergens. Simple furnishings, the use of the vacuum cleaner, glass-down pillows or plastic pillow covers give some degree of protection. If allergy is marked then desensitization is recommended. Hypothyroid-

ism may simulate or aggravate a hay fever condition.

Diaper Rash

Question: What is the cause and treatment of diaper rash?

ANSWER: Diaper rash is an ammonia dermatitis. The cause of the NH_3 production is due to bacterial decomposition of urinary urea into free ammonia. This is brought about by a germ which originates in the feces and infests the skin of the diaper region. Accessory factors are moisture, friction, want of cleanliness. In certain cases irritation may be set up by use of an excessively alkaline laundry soap with inadequate rinsing of the diapers.

Exposure of the buttocks to the sun, application of a soothing ointment at night, and a simple laundering technique as follows usually provide adequate treatment. Use a mild soap in washing the diapers; then rinse three times to remove all the soap. The diapers should then be soaked overnight or at least two hours in a Boric acid solution, using three tablespoonfuls of Boric acid powder in one gallon of water. (Diapene tablets have been used instead of Boric acid in stubborn cases.) They are then wrung lightly and hung in the sun to dry if possible.

Nosebleed

Question: What is the best way to stop a nosebleed?

ANSWER: Most of the bleeding comes from the nasal septum or central pillar of the nose. This can often be controlled by pressure on both sides of the nose with the fingers (clothespin effect), just below the bony part. Pressure is maintained for five minutes. If bleeding is farther back a reclining position is assumed pending necessary aid from a doctor. Nasal sprays may be used in the meantime (aqueous). Gelatine sponges are sometimes used for packing. Most persistent nosebleeds occur in patients who have high blood pressure.

THE Supreme Being is infinite in love, in power and in wisdom.

He knows all things. The past and the future are as the present in His knowledge and comprehension. He was not surprised when Lucifer, the chief of angels, sinned, and fell from his high and holy estate. Nor was the all-wise One surprised when our first parents were overcome by the tempter and so brought sin upon the whole human family.

It was in the power of God to destroy at once the sinful angel He had created, but it was not in His providence or divine purpose. Satan, in seeking to justify his course, charged God with being autocratic, arbitrary. He promised to the angels who would follow his leadership greater liberty, privileges and happiness. Some were influenced by his deceptions. But the great multitude of angels remained true and loyal. But even in their minds doubts as to God's infinite wisdom and love had been awakened.

Evidently because of this situation, God permitted Satan to run his course, and allow the centuries to demonstrate the falsity of his charges.

Back in the eternal ages, the Father and His Son had foreseen all this, and the plan of salvation was provided.

God recognized that man could not save himself. Satan has deceived many into believing they could do this. By fastings and penances, by crusades, flagellations, wearisome journeys to so-called holy shrines, some have hoped to win merit and make themselves deserving of salvation. The intercession of the mother of Jesus has been sought by some who vainly imagine her in heaven, and believe she possesses great influence with her Son after the flesh.

No man, regardless of his high ecclesiastical position, has power to forgive sin, or free the sinner from suffering sin's penalty. Only He who gave Himself as the repentant sinner's substitute, can say to-day, as He said when here on earth, "Thy sins be forgiven thee." He has never delegated that power to any mortal man.

Our first parents had broken God's law, they were rebels against the divine government. By nature they were doomed to eternal death. Their Creator interposed. He would become their substitute, dying in their place, and by the merits of His shed blood they would be afforded a new probation. So Christ became the Saviour of the human family. "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

Predicting His birth, the angel told

SIGNS of the TIMES

GOD'S PLAN TO SAVE

Mary, "Thou shalt call His name Jesus; for He shall save His people from their sins." Matthew 1:21. And later the apostle Peter declared, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

We may well believe that many of the loyal angels would gladly have given their lives for man's salvation. But their sacrifice would not have met the requirements of the situation. God's law had been broken, His government assailed. It required one equal to that law, even the Lawgiver, to atone for man's transgression. And in making this atonement, the Lawgiver would demonstrate His love for His rebellious subjects, and prove the falsity of Satan's evil charges.

Could Satan and his angels have repented and been saved by Christ's redeeming grace? A widely read Christian writer of deep spiritual discernment, Mrs. Ellen G. White, answers this question. From her I quote:

"The divine Son of God saw that no arm but His own could save fallen man. He determined to help man. He left the fallen angels to perish in their rebellion, but stretched forth His hand to rescue perishing man. The angels who were rebellious were dealt with according to the light and experience they had abundantly enjoyed in heaven. Satan, the chief of the fallen angels, once had an exalted position in heaven. He was next in honour to Christ. The knowledge which he, as well as the angels who fell with him, had of the character of God, of His goodness, His mercy, wisdom, and excellent glory, made their guilt unpardonable."

Well could the apostle exultantly exclaim: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" Romans 11:33.

When our first parents sinned they brought death not only upon themselves but upon the whole human family. Christ in His great sacrifice for a sinful race will give physical life by means of the final resurrection to every human being, irrespective of his character—both to the righteous and to

the wicked. And the great Lifegiver will save from the second death all who accept Him as their Saviour. The second death will be visited upon the finally impenitent, not as a penalty for Adam's transgression, but as a punishment for their own personal iniquities. This is plainly stated by the apostle Paul: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. . . . For if by one man's offence death reigned by one; much more they which

receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." Romans 5:12, 17, 18.

May Heaven grant that we who write and read these words may find in Christ a Saviour from sin now and by His redeeming grace a home in His everlasting kingdom.

The trusting one who clings to the cross of Christ will receive power to survive every tempest of life.



R. & H.

Artist, Paula Rendl

By
F. M. Wilcox

GENESIS 1:14 . . . FULFILLED

STREAKING across the sky an almost invisible airplane writes its message high above us to-day in a most striking manner. Little does the pilot realize that he is following God's great plan of heralding the second coming of the Saviour in transcendent glory. Message after message has the God of heaven flashed from the sky to stir the hearts of men and to awaken within them a desire to know more and more about the signs of the glorious and triumphant return of Jesus.

Shortly before His death Jesus' disciples asked Him the pointed question, "What shall be the sign of Thy coming, and of the end of the world?" Matthew 24:3. In answering, the Saviour said in part:

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and 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." Verses 29, 30.

The tribulation spoken of by Jesus was a long and terrible period of persecution of His true followers during the Dark Ages, which ended about A.D. 1776, through the influence of the Reformation. "Immediately after" that tribulation; that is, immediately after 1776, the darkening of the sun was to take place. This promptly occurred on the celebrated dark day of May 19, 1780.

The Darkening of the Sun

A Harvard professor who saw this astonishing scene wrote:

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

appearance at different places. . . .

"The degree to which the darkness arose was different in different places. In most parts of the country it was so great that people were unable to read common print, determine the time of day by their clocks or watches, dine, or manage their domestic business, without the light of candles. . . .

"The extent of this darkness was very remarkable. . . . It seems to have extended all over the New England States. . . . To the southward it was observed all along the seacoasts, and to the north as far as our settlements extend. . . .

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

"The appearance and effects were such as tended to make the prospect extremely dull and gloomy. Candles were lighted up in the houses; the birds, having sung their evening songs, disappeared, and became silent; the fowls retired to roost; the cocks were crowing all around, as at break of day; objects could not be distinguished but at a very little distance; and everything bore the appearance and gloom of night."—*Samuel Williams, A.M., Hollis Professor of Mathematics and Philosophy in the University of Cambridge, Mass., in Memoirs of the American Academy of Arts and Sciences, to the close of 1783, Vol. 1, pp. 234, 235.*

A deep impression of the nearness of the judgment and of the end of the world was made by this event on the minds of many.

"Men, ordinarily cool, were filled with awe and alarm. Excitable people believed the end of the world had come; some ran about saying the day of judgment was at hand; the wicked hurried to their neighbours to confess wrongs and ask forgiveness; the superstitious dropped on their knees to pray in the fields, or rushed into meetinghouses to call on God to preserve them."—*History of Weare, New Hampshire, 1735-1888, Wm. Little, Lowell, Mass., p. 276.*

The Falling of the Stars

"The stars shall fall from heaven." This prediction of the Saviour was fulfilled on November 13, 1833. A

Yale professor thus testifies concerning this sublime spectacle:

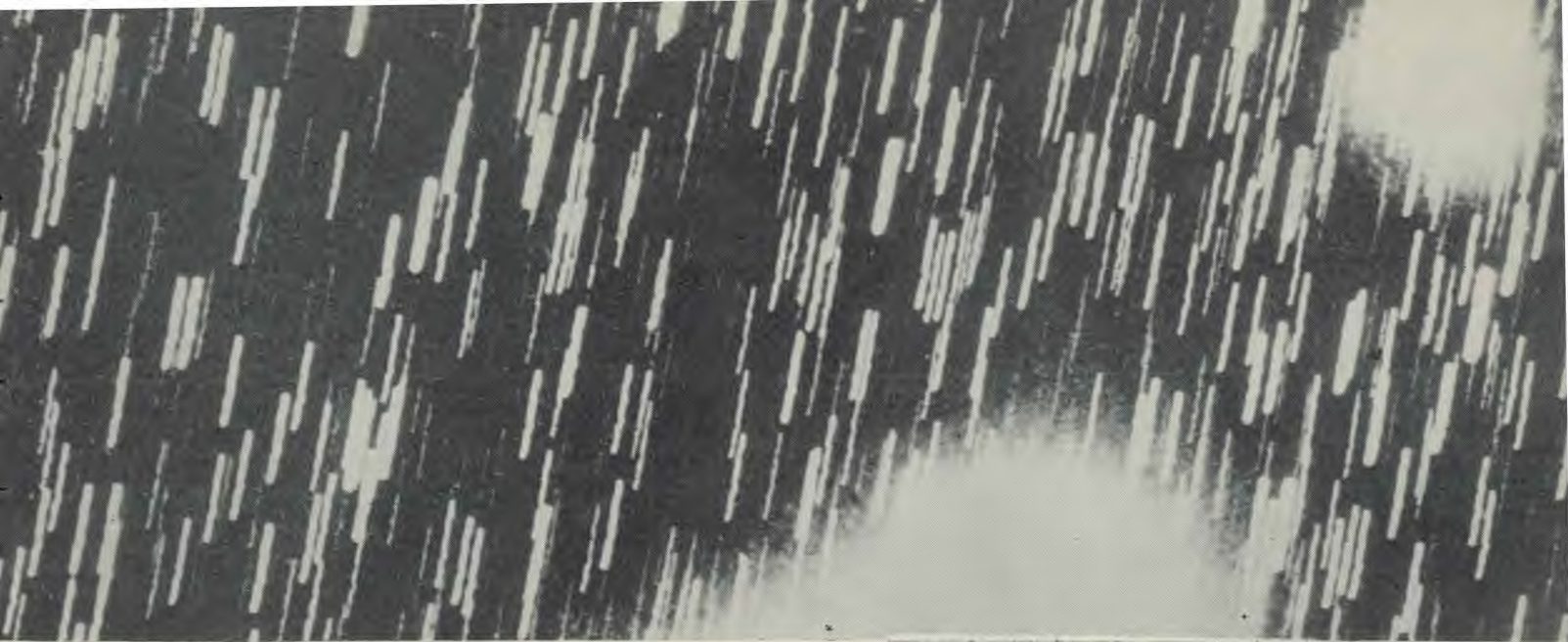
"The morning of November 13, 1833, was rendered memorable by an exhibition of the phenomenon called shooting stars, which was probably more extensive and magnificent than any similar one hitherto recorded. Probably no celestial phenomenon has ever occurred in this country, since its first settlement, which was viewed with so much admiration and delight by one class of spectators, or with so much astonishment and fear by another class."—*Denison Olmsted, Professor of Mathematics and Natural Philosophy in Yale College, in the American Journal of Science and Arts, Vol. XXV (1834), pp. 363, 364.*

John the revelator foretold the manner in which the stars would fall: "Even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Revelation 6:13. One witness, Henry Dana Ward, declared: "The falling stars did not come as if from several trees shaken, but from one. . . . They fell, not as the ripe fruit falls; far from it; but they flew, they were cast, like the unripe fig." And a letter in the *American Journal of Science and Arts, Vol. XXV (1834), p. 382*, reads: "There was scarcely a space in the firmament which was not filled at every instant with these falling stars." "There was a grand, peculiar, and indescribable gloom . . . an awe-inspiring sublimity." God has not only manifested His glorious power in giving us the heavenly signs of Christ's second coming, but He will also manifest His power in protecting His people during the time of the plagues, in harmony with the following divine prediction: "The Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain." Isaiah 4:5, 6.

Time after time Jesus Himself was guided and blessed by heavenly signs. Three times He heard His Father's voice from heaven. Twice it said, "This is My beloved Son." Matthew 3:17; Luke 9:35. The Spirit of God

By

John W. Halliday



TORONTO STAR PHOTO

descended upon Him at His baptism, "in a bodily shape like a dove." Luke 3:22. At His transfiguration, "His raiment was white and glistening." Luke 9:29. And at His crucifixion "there was darkness over all the land unto the ninth hour" (Matthew 27:45), God thus hiding His beloved Son from His enemies that He might better endure the hiding of His Father's face and His agonized but triumphant death.

Knowing the vast importance of the signs of His coming again, is not Jesus seeking by His Spirit to lead those who know these signs to give heed to them, as though He were pleading with words like these:

"As I gave heed to My Father's signs and yielded fully to His guidance, was not My zeal quickened and victory made more sure on the cross for thy sake? Did I not need the help and encouragement of the signs which My Father gave Me? Then wilt thou not yield to the testimony of the signs given thee and be ready to meet Me in peace?"

At the coming of Christ the redeemed then living, who have given earnest heed to the heavenly signs, together with the resurrected saints, will be taken up in glorious triumph to heaven. There they will behold the jewelled walls of the holy city, pass through its pearly portals, walk its golden streets, admire its matchless splendour, gaze upon other wonders untold, enjoy perfect peace, share in heaven's joys, and sing heaven's rapturous songs.

"Oh, the crowning day is coming,
 Is coming by and by,
 When our Lord shall come in 'power,'
 And 'glory' from on high,
 Oh, the glorious sight will gladden
 Each waiting, watchful eye,
 In the crowning day that's coming by
 and by."

Above is a photo of falling stars (meteors) which fell in north-western United States and Canada a few years ago. To the right is a small one that got through the earth's atmospheric blanket without burning up. Perhaps to the surprise of some, the darkening of the sun in 1780 and the great star shower in 1833 constituted signs by which Bible students may know when the time of Christ's coming is near.



TORONTO STAR PHOTO

THE POWER and the GLORY

By

Samuel Campbell, B.A.

ONE glimpse of Niagara Falls suggests *power*; and *power* there is—the power of a hundred million men!

No living person could have acted as midwife at the birth of Niagara Falls. The imaginative Iroquois called them "Thundering Waters." For centuries men of science have guessed at this water giant's age and origin.

Geography becomes insignificant before the breath-taking beauty and *glory* of the cataract. View it for one minute, and you will see 468,000 tons of water leaping, vaulting, catapulting madly over the edge of a gigantic precipice; hear it plunging with a roar to the jagged rocks one hundred and sixty feet below; feel on your face the cool, refreshing shock of the spray; watch in fancy as oreads dance and play and hide their sparkling eyes from the sun.

Once you have sensed the power and the glory of Niagara, individuals, along with geography, become meaningless by comparison.

Man, with his ingenious mechanical devices, has shackled and harnessed this source of boundless power and energy and turned it into a benefactor for his fellow men.

The great public utilities organization, with its chain of power stations, provides electric energy to cities, towns, villages and farms throughout the country.

But what about the glory? No camera can catch it; no artist can paint it.



Photograph by Samuel Campbell

Yet the power and the glory go on, seemingly, forever.

There is another *power* and another *glory*. Oftentimes, it is so carelessly repeated, parrot-like: "For Thine is the kingdom, and the *power*, and the *glory*."

Were we to begin analyzing this power and this glory as we have done with that of a mere waterfall, we would find that Niagara in turn, becomes meaningless by comparison. As Paul told the Romans: "There is no power but of God."