

Signs of the Times



THESE are subtle and powerful forces working in many lands to establish the doctrine of totalitarianism and to foment the spirit of religious intolerance. These forces were in full operation back in the days of Roger Williams. He countered with them singlehanded and alone, and planted the seed which finally yielded a bountiful harvest of constitutional guaranties of human rights and the free exercise of the conscience of the individual in all religious matters. He was the first man to blaze a trail through the wilderness and hew out a path for others to follow which emancipated mankind from the thralldom of priestcraft, from the asinine blindness of bigotry, from governmental interference in religious concerns, and from the bloody religious persecutions that stained nearly every page of history in the past. He relaid the foundation stones of religious freedom as they had been originally laid by Jesus Christ, and he erected a temple of freedom in the wilds of North America which has given to the American Republic and the British colonies as well as the mother country an impregnable strength and prestige among the nations which have been their triumph and their glory.

The ideals and principles of Roger Williams shine with purer lustre and exert a greater influence in the present struggle for human rights and religious liberty than all the remedial legislation proposed by our wisest statesmen in their attempts to heal the political, social and spiritual ills of the world. All the troubles that are perplexing our modern statesmen to-day are arising because of the denial of human rights and the overriding of fundamental principles. Civil and religious freedom guaranteed by governments to individuals and minority groups underlie the foundation principles of civilized government and constitute a stabilizing influence in society.

Roger Williams faced more hostile forces in government in his day than reformers are facing to-day. His theory of the total separation of church and state and of granting the individual and minority groups the free exercise of the conscience in religious matters, was considered wilder and more impractical than any proposition, moral, social, political or religious, that has since engaged the serious consideration of mankind. Those in authority looked upon Mr. Williams as a wild-eyed religious fanatic and his ideas as

In the days before the establishment of the principles of religious liberty a man might be publically punished with the instruments pictured here for working on Sunday, or even for "kissing his wife" on that day.



utterly subversive of the social order. The popular belief among statesmen and churchmen was that a separation of church and state would lead to pandemonium in religious matters and to instability in civil government. They looked upon the granting of religious liberty to the individual conscience as the multiplication of all kinds of religious heresies to the *n*th degree, and the opening of the door to all kinds of religious schisms and disorders. The Puritans of New England believed that it was the divine prerogative of "civil magistrates to punish all offences against God and religion," and that it was the duty of all magistrates "to enforce religious customs, usages, and obligations under the penal codes."

Roger Williams when a lad lived almost opposite the Smithfield Plaza and just a few doors beyond the gates of the notorious Newgate Prison. On the Smithfield Plaza he saw with his youthful eyes the burning of so-called heretics at the behests of the state-church officials. He saw so-called heretics led in through the gates to Newgate Prison, and he saw them carried

out as corpses by the score after suffering unbearable tortures for their religious opinions. These cruel persecutions stirred the soul of young Williams to the very depths and led him to swear hostility against every tyranny of man over the soul of man. He became the irreconcilable foe to every state religion and "The Apostle of Soul Liberty."

Fearlessly he attacked the legally established Church of England; and Archbishop Laud, who stood at the head of the state church, sought to purge England of all dissenters to the state religion. Young Williams saw his friend, Doctor Leighton, who had left the Anglican state church and become a Puritan, arrested and suffer the most inhuman and hellish cruelty. He saw him not only committed to prison for life, but he saw him brought to the pillory at Westminster and publicly whipped. He saw the tormentors cut off his ear, split one side of his nose open, brand his face with the letters S. S. for a sower of sedition, and then carry him back to prison. A few days later he was pilloried a second time at Cheapside, in London, the other side

of his nose split open, his other ear cut off, and was then doomed to spend the rest of his life in a damp, gloomy, infested prison cell.

Young Williams knew what his doom would be if he remained in England as a dissenter. Archbishop Laud had already spread his legal net to apprehend Mr. Williams, and he barely escaped the snare laid for him by secretly emigrating to America with his young wife. He saw a gleam of hope in the New World for the triumphs of his ideals and principles, but to his surprise he discovered as soon as he landed in Boston that the Puritans who had fled from Archbishop Laud's per-

whole country in America like to be set on fire by the rapid motion of a windmill in the head of one particular man." That man was Roger Williams, who was a thorn in the flesh of the New England theologians. When Williams declared that "the magistrate might not punish the breach of the Sabbath nor any other offence that was a breach of the first table" of the Decalogue, because they were offences against God and religion, the Puritan leaders pronounced such a doctrine "a damnable heresy" against the established religion and "treason against the government."

But the American Republic was

irrespective of its kind, whether pagan, Jewish, Christian, Catholic or Protestant, religious persecution is inevitable and religious liberty impossible. Under government subsidies and patronage of religious institutions, the churches surrender their freedom and independence of action and management of their own affairs to the government and become petty henchmen and vassals to state benefactors.

It is high time that the voice of Roger Williams again be heard in this wilderness of modern Babylon, and that the rights of man be vindicated in the domain of religion and the

RELIGIOUS LIBERTY

According to Roger Williams

secutions in England were already persecuting religious dissenters in New England, and when he protested against these persecutions in America, he discovered that these zealous Puritans exhibited the same spirit of intolerance toward him and his ideas as he had met in Old England. He informed these Puritans that the only hope for religious freedom to gain a foothold in the world was to see that it prevailed in the New World. He told them that religious liberty could never be established so long as the civil magistrate punished offences against God and religion and attempted to enforce through the state any of the obligations men owed to religion.

But the Puritans who had preceded Roger Williams to America were so wedded to the idea that their religion was the only true religion and all others were false, and that God wanted the true religion to be the rule for all nations, that they could not brook any opposition to their theocratic form of government, and as a consequence they denounced Roger Williams as the "first rebel against the divine church order established in the wilderness," and were determined to banish him from their midst. Within two and one-half years after Roger Williams' arrival in the New World he had set all New England on fire by declaring that the civil magistrates should deal "only with civil things," and the churchmen "only with spiritual matters." Cotton Mather remarked in his *Magnalia* that "there was a

founded later on the identical principles and doctrines advocated by Roger Williams one hundred and fifty years in advance. His ideals of fair play and justice for all men have greatly mollified the former harshness of the religious establishments in England and her colonial possessions. If the statesmen and churchmen of to-day would recognize the fundamental principles of civil government as advocated by Roger Williams there would be no religious laws enacted by any civil government, and consequently no religious persecution anywhere. There would be no subsidizing of religious institutions or religious teachers to teach religion at the taxpayers' expense, thus compelling the taxpayers to support religious opinions contrary to their beliefs, and there would be no inequalities of religions, nationalities and races before the law. It is these injustices and inequalities before the law and the administration of justice that is causing all the unrest, insecurity of peace, hatred, and contempt for those in authority, and the instability of political government in the world.

Under a religion established by law,

By

C. S. Longacre

realm of the state. Let the people walk in the liberty wherewith Christ has made them free. Let the principles of Roger Williams stand in the background of every democratic struggle for the rule and freedom of the people in all the world, and this will be a better, saner and safer place in which to dwell. The best test of a genuine religion is its ability to stand on its own virtues and depend on its own merits and members for support. A true religion never knocks at the door of Caesar's chamber for legislative sanction or support.



"Eleven years after the planting of the first colony, Roger Williams came to the New World. Like the early Pilgrims, he came to enjoy religious freedom; but unlike them, he saw—what so few in his time had yet seen—that this freedom was the inalienable right of all, whatever might be their creed. He was an earnest seeker for truth, with Robinson holding it impossible that all the light from God's Word had yet been received. Williams 'was the first person in modern Christendom to establish civil government on the doctrine of the liberty of conscience, the equality of opinions before the law.'"—*The Great Controversy*, by Mrs. E. G. White, pp. 293, 294.

A LOOK BEYOND ... *the* GRAVE



REVIEW AND HERALD

There are said to be more than two billion people living upon the earth at present. However, that vast number is but a small fraction of the unnumbered multitude that have passed under the death sentence. In the hurry of life how often we pass a cemetery without reflecting upon the imperative necessity of getting ready to meet that inevitable day.

DURING my first year as a young minister I was called to the home of an elderly couple where the husband was suffering the last inroads of an incurable disease. When I arrived the sufferer was in a state of semiconsciousness, so I could not talk to him. I did what I could to comfort the wife, spoke a little while to one of the grown sons of the family, and with him stepped out on the side porch, preparing to leave. As we stood there in the late afternoon chatting a bit, the door suddenly opened and the wife, who had remained at her husband's bedside, stepped out.

"Father's gone," she said, weeping silently.

"Gone? . . . You mean . . . ?"

"Yes, dead."

Going quickly back into the bedroom I saw that indeed the mourning wife had spoken the truth. In that instant, while I stood poised on the edge of the porch, a human life had come to its end.

What happened to that personality that so quietly ceased to exist, so far as human perception could tell?

In our last "Blueprint" article we found that man does not possess inherent immortality, regardless of what some mistaken people suppose. What,

then, does take place at the moment of death?

Let us permit the Bible, the only reliable book on all spiritual subjects, to answer the question.

When we consider the fundamental problems of life and go to the Bible for help in their solution we very often find ourselves going first to the book of Job, for this wise old book treats of most of them. So it is in this case. Job writes, "So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that Thou wouldest hide me in the grave, that Thou wouldest keep me secret, until

Thy wrath be past, that Thou wouldst appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands." Job 14:12-15.

We might call this Job's theses for a discussion of the destiny of man at death. It seems to tell us that when a man dies he goes into the grave and lies there in a state of unconsciousness—"till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job supports this idea still further a little later in the chapter, "His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Verse 21. This is spoken of the man who dies.

Another wise man supports this thought. "For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun. . . . Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Ecclesiastes 9:5, 10.

Now, we may not like this idea, but if it is the truth we must accept and believe it. One of the advantages of youth, and one of the reasons I like to write for young people, is that they are generally open minded enough to accept the truth when they meet it.

Job speaks of death as a sleep. You will find it so spoken of many, many times in the Bible. Jesus spoke of death in this way in the story of the resurrection of His friend Lazarus. "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said His disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that He had spoken of taking rest in sleep. Then said Jesus unto them plainly, Lazarus is dead." John 11:11-14.

Paul spoke of death as a sleep. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep." 1 Thessalonians 4:13-15.

If you will read this text thoughtfully you will find that three times the great apostle calls death a sleep.

There are many other references that could be listed. You can find them yourself if you will take a Bible concordance and look them up. But let us consider the matter established—death is a state of unconsciousness. The man who dies does not go anywhere; he is dead, he stays in the grave.

But just a minute, surely that is not the end of the story. No, it is not, for in our beginning text Job said, "So man lieth down, and riseth not: till the heavens be no more." Job 14:12. Now that word *till* means that something more is going to happen. Man is not to rise *till* something else happens. That indicates that when that something else has happened man will rise.

The text says that when the heavens are no more man will rise—or at least it implies the latter part of that statement. Then are the heavens, or heaven itself, to be destroyed? No; else we could not believe that heaven is a place of eternity, which the Bible says it is. The fact is that the Bible speaks in a number of different places of heaven. There is the heaven where God and the angels dwell. Then there is the stellar heavens where the stars and the sun and the moon are. And besides that there is the heaven that immediately surrounds this earth—in other words, the atmosphere. Thus Job says, "Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven." Job 35:11. This is the heaven that is going to be destroyed. "The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3:9, 10. (Italics mine.)

So then, man is unconscious in death, but is not to remain that way for eternity. He is to arise when the heavens are no more—at the end of the world.

Does this harmonize with other Bible teaching? Exactly! For instance,

By

R. E. Finney, Jr.

"Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Corinthians 15:51, 52.

It really seems that Job knew what he was talking about, doesn't it? At least he is certainly in harmony, exactly, with those who lived in Jesus' time and knew Him and received direct revelation from Him. Note that he speaks of waiting an appointed time until "my change come." Then notice that Peter points out that the Lord is not slack concerning His promise, and Paul says we shall all be changed. Indeed, if one man had written all three references they could not harmonize much more completely.

There is one more question we should consider. Peter speaks, in the scripture we have used, of the heavens passing away and the earth also. If this is to happen, then where are those who are resurrected to spend an eternity? In the first place we have already learned that the heaven where God dwells is not the one spoken of here. And in the second place—and this may astonish some—the earth is destroyed only so that it can be re-created. "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13.

Summing up, then, we find that when a man dies he simply goes into a state of oblivious unconsciousness and remains in that state until the resurrection at the last day. At the time of that resurrection he is changed from mortal to immortal in "the twinkling of an eye," and goes to dwell forever with the Lord. There is, therefore, no going to a place of reward or punishment at the time of death. Furthermore the Bible says that there is to be a regenerated heavens and a regenerated earth.

These facts are important, and you will find most abundant proof beyond that presented here, if you will search for it in your own Bible. They are important because they rule out many dangerous and false ideas. For instance, prayers for the dead. If man is unconscious and simply lies in the tomb during the interval from his death to his resurrection, there is not much use in praying for him. His final fate is sealed as he breathes his last.

Prayers to the saints are ruled out in the same way. It would be no more sensible to pray to a person who is unconscious and will remain so until the final resurrection than to pray for the welfare of a person in the same condi-

(Please turn to page 21)



WHEN an allied soldier shot a sniper from a sixty-five-foot south Pacific palm tree he found the Jap doing his superstitious best to prepare for the worst. A gold Buddha charm was around his neck. Three lucky rings were on each dead hand and a good-luck amulet was securely fastened to one wrist. His helmet band held twenty-two good-luck tickets. A snake bite and anti-malaria charm was found taped to his left leg. To cap it all, in his uniform pockets were stuffed fourteen bits of silk carrying lucky inscriptions guaranteed to make the bearer immune to American bullets.

But the charms failed. The poor fellow met his rendezvous with death despite all his elaborate precautions.

When men to-day speak glibly and write prolifically of "global dissolution" and "planetary extinction" the child of God needs more than childish talismans to protect and keep him.

These are the evil days, the perilous times of which Bible writers warned nineteen centuries ago.

In his new book, *Of Flight and Life*, Charles A. Lindbergh declares, "We have developed weapons which threaten all that remains of civilization, and the very existence of mankind."

Such a reputable magazine as *The Saturday Evening Post* carries an article written by men who should know—Joseph and Stewart Alsop—describing the potential destructive power that could be unleashed upon our North American Continent.

Envisioning rockets of immense range and speed guided to their objectives by new electronic devices; improved submarines, moving undetected into position, hurling atomic projectiles from a short range; and saboteurs, equipped with atomic bombs of new designs, blowing up cities, the authors paint a picture of unparalleled carnage and devastation. Such scenes we are reminded are not "mere possibilities," but future certainties.

This picture, based upon "the serious, informed and expert thinking of very hardheaded, highly trained men" gives new meaning to words of Bible prophecy written centuries ago describing "the last days" of this world's history.

"When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

Though these be the threatening days of earth's travail, they presage earth's early deliverance.

His promises were never more sure than they are to-day in these "perilous times."

Make this one your very own: "He

SIGNS of the TIMES

Comfort

The U.S. Army and U.S. Air Force Recruiting Service says that it and the medical officers of the U.S. Army and U.S. Air Force have been studying the hazards of atomic bombing. Their findings are that the hazards, in order of importance, are: (1) Fires caused by the tremendous heat of the bomb itself and fires caused by blast damage. (2) The force of the blast. (3) Radiation. The report states further that only 15 per cent of the deaths in Japan were caused by radiation, although it might be well to remember that while this seems a small percentage it means thousands of lives lost, and further that at that stage of development of atomic bombing it was still not realized that the most effective use of the bomb might be through making the most of its radioactive power. The Armed Forces Special Weapons Project is sponsoring a course in atomic medicine which has already taught nine hundred physicians, the report continues, with much of the emphasis on blasts and burns.

As a side comment on all this bright and cheery talk by the Army we find a news item that tells us at this time, two years and three months after the Bikini bombings, the Navy is about to sink, or has sunk because of still-present radioactivity, the submarine *Shate*, the transport *Crittenden*, the heavy cruiser *Pensacola*, and the destroyer *Hughes*. These ships were considered too radioactive to be safe and decontamination would have been too costly to be practical. In all, the Navy has had to write off fifty-seven Bikini ships in this manner. Of the entire original seventy-six ships that were used in the operation, only two submarines, five transports and two LCIs are still afloat and declared completely safe.

Multiplication Problem!

In spite of death and taxes the world population continues to grow in percentages that alarm economists, statesmen, and scientists. This growth is one of the factors in the fulfilment of Bible prophecy that is frequently overlooked, but a powerful one, nevertheless. The world's population has about doubled during the past one hundred years—from 1,100,000,000 to 2,200,000,000. Forecasters expect it to reach 3,000,000,000 by the end of the twentieth century. This is the situation and the outlook, while some experts claim that the world production of food will give an adequate diet to only about 1,600,000,000 people. Even a succession of bumper crops would not bring the world up to a good standard of diet for all, we are told. At present India and China are worst off, with populations clearly too large and growing much faster than the rate of production. Even defeated countries like Japan are facing an alarming increase in population. For instance, in a census taken in 1947 that country showed a population of more than 78,000,000, which is 5,000,000 more than in April of 1946. Some of this increase was due to repatriation of people from China and Korea; but in August of this year Japan's birth rate was the highest it has been since 1926, and the death rate was the lowest ever recorded. In 1947 there were 1,500,000 more births than deaths.

HE THAT DWELLETH

By Robert H. Pierson

that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Psalm 91:1. These beautiful reassuring words were learned by many of us at a Christian mother's knee.

"He"—regardless of sex, this may be you who abide under the shadow of the Almighty. Rich or poor, king or pauper, the promise of God for His child stands sure! He is no respecter of persons. The secret place of the Most High may be the marble halls of a palace. It may as well be the lowly domicile of the poorest peasant. With the Most High's presence there it becomes a citadel against which all the fiendish imps of hell cannot prevail. Not in ramparts built of rock and steel lie the assured protection of Heaven's own, but in "the secret place of the Most High." It is rather an experience than a location.

No doubt the psalmist here refers to the holy of holies in the earthly sanctuary—the one earthly chamber where human flesh came into the awful presence of God. Under the Mosaic law this was a privilege reserved only for the high priest. He could enter in but once each year, on the day of atonement. With him he took the censor of incense to shield him from the glory of Jehovah's presence. With him he took the blood of a chosen goat to make atonement for the people.

Now under the new covenant any repentant child of the King may come with boldness into heaven's holy of holies shielded only with the sweet incense of prayer. The blood of a crucified yet risen Saviour makes atonement and opens the way into "the secret place of the Most High." Here is heaven's city of refuge for the son or daughter of the Highest!

"He that dwelleth." These days so fraught with danger demand that we *abide*—not just sojourn—in God's place of refuge. It is the constant abiding experience that demands the attention of heaven and the fulfilment of every promise of God. Daily, hourly, constantly we are to rest in the everlasting arms of Jesus. Some dwell to-day upon the mountain peaks of

spiritual ecstasy only to be plunged tomorrow into the deepest pit of dark despair. Such was never God's plan for His children. He desires that we shall rest upon His promises rather than upon our emotional feelings.

To "abide under the shadow of the Almighty" means far more than physical protection in a war-threatened world. It means—and with greater import—that here the follower of Christ will find spiritual protection in a wicked unspiritual world.

"In the secret of Thy presence
Thou the trusting soul wilt hide;
When temptations surge around him,
Like a strong, resistless tide,
He is safe; for in Thy presence
There no evil can betide."

"God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Corinthians 10:13.

His promises are sure whether for

personal protection or for spiritual safekeeping. "All the promises of God in Him are yea, and in Him Amen." 2 Corinthians 1:20.

This is the promise of the "Almighty." Man's promises of clay may fail no matter how well intentioned. But here are the words of the all-powerful, the all-sufficient God whose name is *Shaddai*, by which name He made his promises to Abraham. (Genesis 17:1.)

Says He, "I have covered thee in the shadow of Mine hand . . . Thou art My people." Isaiah 51:16.

Blessed assurance! With Him we need not fear a future filled with potential savage sudden death brought on by devilish machines of sinful man's invention, neither the more subtle attacks of the evil one as he assails our souls with his persistent temptations! "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

God is a "mighty fortress." Those who are tried and tempted of the enemy are invited to hide under the shadow of the wings of the Almighty. How wise, indeed, the person who accepts this invitation.





WORLD AS WE SEE IT!

A Prophetic Interpretation
of Current Events!

False Christs

IN ONE of His great prophetic utterances Jesus foretold the coming in the last days of the world's history of false christs—those who claim to be the real Christ come the second time to this earth. Said Jesus: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matthew 24:23, 24.

Very recently a friend sent to my desk a forty-eight-page newspaper called *The New Day*, published weekly by the New Day Publishing Company, 126 Howard St., Newark, N.J. As nearly as we can tell, this publication is devoted to the setting forth of a middle-aged coloured man of New York City, Father Divine, as God on earth. The front page, in one-and-one-half-inch type, gives us the title of a lecture delivered in one of the Father Divine churches in New York City: "The Cosmic Forces of Nature! They Obey Me!—Father Divine."

The speaker's opening statement was as follows: "PEACE, EVERYONE: GOOD HEALTH, GOOD WILL, A GOOD APPETITE, GOOD MANNERS, GOOD BEHAVIOUR; ALL SUCCESS and all PROSPERITY; LIFE, LIBERTY and the REALITY of HAPPINESS; HONESTY, COMPETENCE and TRUTH. These and all other blessings I bring to you, and to as many as will receive them; for they are free for one and all if they will but deny themselves and recognize the ACTUAL PRESENCE of GOD."

A little farther along the speaker lays direct claim to being God: "But they got under the influence of MY ACTUAL PRESENCE because I AM GOD." Still a little farther under the subheading, "Even the Bodies Are Changed," he says: "I have made them new creatures by the virtue of the fact that I AM on earth with them. I HAVE CHANGED THEIR NATURE AND CHARACTERISTICS TOO! I HAVE CHANGED THEIR DISPOSITIONS AND I HAVE CHANGED THEIR CHARACTERS. I HAVE CHANGED THEIR VILE BODIES. SAY, I HAVE EVEN CHANGED THEIR VILE BODIES IN FASHION LIKE UNTO MY GLORIOUS BODY."

This man claims to be not Christ, but God Himself.

Ordinarily we would not give space to such fantastic claims, but put it down rather to the ravings of a disordered mind. However, tens of thousands of people of both races are being deceived by this false claim. We see in the multitude of Father Divine's followers (they are called angels) the accuracy of the fact that the bigger the lie the more who will believe it. And we see in this, too, the fulfilment of Christ's prediction that "many shall come in My name, saying, I am Christ; and shall deceive many." Matthew 24:5.

These words of Christ have application to the period in the world's history just before His second coming. One day Jesus' disciples came to Him and said: "What shall be the sign of Thy coming, and of the end of the world?" In response Jesus gave a number of signs by which we might know when His coming is near at hand. Among other signs Jesus said that in the last days many people would advance the claim that they were Christ. How well He foresaw the future! Instead of believing the absurdities of these false claims let us recognize them as signs of the near approach of our Lord the second time in glory.

Jesus gave us a means by which we may distinguish between the true and the false. The false christs are unable to imitate the manner of the real Christ's second coming. Therefore if they do not fulfil Matthew 24:27 we can know that they are not the genuine: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Jesus' coming will not be a natural one nor will He come in secret. He will come so that "every eye shall see Him" in the clouds of heaven as He went away. Those who "search the Scriptures" and put their confidence in them will never be deceived.

How Funny Are the Funnies?

THE children of North America buy and have given to them more than sixty million comic books each month. This is in addition to the comics which appear in virtually all the newspapers of the towns and cities. Lately we have begun to wonder, Are these comic books really comic, or do they depict rather to the mind of American children the sordid and tragic side of life? Do they teach kindness, charity and mercy, or do they influence the child to brutality and bestiality?

Do they teach respect for parental authority, or do they cause the child to become rebellious under restraint? Do they teach obedience to the laws of the state and of God, or do they teach disrespect and disregard for law? Do they influence the child to the pure and noble, or do they awaken in him lustful tendencies?

The answers to these and other questions we conceive to be most important. Fredric Wertham, M. D., Director of the Psychiatric Service of Queens General Hospital and of the Lafargue Clinic, New York, tells of this experience in the *Reader's Digest* for August, 1948: "An anxious mother consulted me some time ago. Her four-year-old daughter is the only little girl in their apartment house. Whenever they get a chance, the boys in the building, ranging in age from three to nine years, hit her, beat her with toy guns, tie her up with rope. They manacle her with handcuffs bought with coupons from comic books. They take her to a vacant lot and use her as a target for bow and arrow. Once they pulled off her panties, to torture her (as they put it).

"What is the common denominator of all this? Is this the 'natural aggression' of little boys? Is it the manifestation of the sex instinct? Is it the release of natural tendencies or the imitation of unnatural ones?

"The common denominator is comic books." (Italics ours).

No parent who has regard for the present and eternal welfare of his child at heart can help being disturbed at this sordid recital. The child's mind is most impressionable, and impressions made upon it in the early years are long lasting. Every parent knows that children are great imitators. They imitate their father and mother, brothers and sisters and those they admire, and that is why it is so important that the objects of their imitation be exemplary in character. However, it is clear that if their minds are fed upon books that depict in vivid picture and word, robbery, murder and lust, they will certainly be moulded in that fashion.

We call upon parents to judge whether it is a good thing for their children to see over and over again pictures of violence and torture. "By beholding we become changed." Is it good for the tender mind of the child to behold over and over again scenes where girls are sold as slaves, bound and left in snake caves, or mutilated and murdered in some horrible, terrifying manner?

In our opinion, parents are as responsible to God for providing the right mental and spiritual food for the child as they are for providing the right physical food. If a parent were to provide decayed and unhealthful food for his children he would be arrested, yet he may allow that type of mental and spiritual food to come into the home and avoid the censure even of mild criticism. As parents let us see to it that our children have a wholesome mental diet.

Calendar

MACLEAN'S MAGAZINE of the issue of October 1, 1948, prints an editorial under the heading, "Cock-eyed Calendar." It says in part: "It's time we got ourselves a new calendar. The Gregorian calendar, on

which Western Europe and all the Americans operate, is an irregular hodgepodge. Its quarters are unequal, its months are of different lengths in irregular order, and its 52 weeks don't come out even. This last is the greatest nuisance of all, for it means that dates of successive years *never* fall on the same day of the week."

The editorial deplors the disadvantages of the present calendar and sets forth the usual propaganda for the World Calendar that is being used at this time, but the writer fails to mention the disadvantages contained in the World Calendar scheme. World Calendar propaganda would make it appear that our present calendar is crippling world progress. Yet it is remarkable how much success has been enjoyed by business houses in all parts of the world in spite of the supposed handicaps of the Gregorian calendar.

We would say that we are not opposed to a change of the calendar as such, but we are opposed to the proposed World Calendar because of the fact that it upsets the weekly cycle and destroys the holy days of all religious people. The weekly cycle, which was made by divine arrangement at creation, which has never in all history been changed or interrupted, and which contains a day which is regarded as holy to millions of people in all the world, would be devastated and shattered by these would-be calendar reformers who would advantage business at the expense of religion.

According to the World Calendar proposal, a world holiday, December W, the Year-End day, an extra Saturday, would follow December 30 every year. Then in addition to that a world holiday, June W, the Leap-Year day, another extra Saturday, would follow June 30 every leap year. It is easy to see that by this plan Sunday would wander about all through the week as would other holy and sacred days, not to mention holidays of national importance and significance.

The Sunday keeper would be embarrassed by having his rest day shifted to Saturday, Friday, Thursday, Wednesday, Tuesday and Monday under the proposed World Calendar. Those who observe Saturday and the Moslems who observe Friday would meet with equal difficulties.

Such a plan imposed upon the world would serve to make a working day of the Sabbath day that God has commanded to be kept holy.

And furthermore, the lauded benefits that are to accrue to business in bookkeeping would be largely lost owing to the additional bookkeeping that would be required on account of the blank day. Business will not stop on the blank days, therefore bookkeeping will have to be done.

Any slight benefit that may come to business through the adoption of the World Calendar will be more than lost because of the disadvantage that comes to the religious world through the juggling of its sacred days. Before the adoption of a proposal that will upset the weekly cycle that has been extant for 6,000 years, people should think the thing through and pray about it—ask God if He approves any plan that disturbs the creation week.



H. M. LAMBERT

No farmer can explain the mysteries of seed germination and plant growth. It is by faith that he expects the harvest. Likewise, as the sinner has faith to avail himself of the conditions of the plan of salvation he is justified.

Justification By Faith

BY GRACE are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Ephesians 2:8-10.

In the divine plan for saving mankind there is no salvation by works. Man has been slow to learn this lesson. Through all the ages, even unto the present day, men have sought to save themselves by their own righteous deeds. This is impossible. The human family possess no natural or inherent righteousness, nor can they acquire it by their own efforts. "There is none righteous, no, not one," "for all have

sinned, and come short of the glory of God." Romans 3:10, 23.

God's righteousness is expressed in His law, and was exemplified in the life of Christ, our great Example. The law of God points out sin. (1 John 3:4.) The apostle Paul declares: "I had not known sin, but by the law." Romans 7:7. Again this apostle declares: "Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin." Romans 3:20.

In his fallen state no man can keep the law of God. This law was ordained unto life (Romans 7:10), but violation of it was sin (Romans 7:7), and the penalty of the broken law was death. (Romans 7:11.) The law could

condemn, but could not save. It could point out sin, but could not save the transgressor from his sin, nor impart power to keep from future sinning. Hopeless indeed was man when he violated God's commandments and became an outlaw from the divine government. He was without hope and without God. (Ephesians 2:12.)

Made Sin for Us

In infinite love and mercy Heaven provides for man a way of escape from the penalty of the law, from the doom of death. God furnishes a substitute, even Christ the righteous, to die in man's stead and take upon Himself the penalty of the broken law. "He hath made Him to be sin for us, who

knew no sin; that we might be made the righteousness of God in Him." 2 Corinthians 5:21. By accepting Christ we are reconciled to God. We are justified (made righteous) by His blood from the sins of the past; we are saved by His indwelling life from continuing in sin. "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." Romans 5:8-10. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Galatians 2:20.

This change is wrought by the divine agency of the Holy Spirit, the third person of the Godhead. The Spirit convinces us of sin, and leads us to the Sin Bearer. (John 16:7-14.)

"A man, wont to trust in his own merit for salvation, dreamed one night that he was occupied with the task of constructing a ladder which was to reach from earth to heaven. Whenever the dreamer did a good deed, the ladder went up higher, and occasionally when an extra-good act was performed, the progress toward the skies was correspondingly accelerated. So in the course of years the ladder passed out of sight of the earth, clear up into the clouds. But at last when the competent builder was about to step off the topmost round onto the floor of heaven, a voice cried, 'He that . . . climbeth up some other way, is a thief and a robber!' Down came the ladder with a crash. The startled dreamer awoke. He had learned his lesson. He saw that he must get salvation from Jesus Christ, for his own self-righteousness, inadequate to fulfil the whole law of God, availed not. There is only one way of sure entrance to the fold of God, and that is by the atoning merit of Him who said, 'I am the door!'"—*Zions Herald*.

By the power of the gospel the believer is enabled to meet in his life, through faith, the righteousness required by the law. Of this the apostle Paul states: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." Romans 1:16, 17.

W. E. Gladstone was once asked, "What is the greatest question of the hour?" After reflecting for a moment, this great English statesman replied

in substance: "The greatest question of this hour and of every hour is the personal relationship of every man to Jesus Christ. This has been the greatest question of every age." It is the greatest question to-day, and the one question above all others which should most vitally concern every reader of this article.

This blessed truth is expressed again by the apostle in this same epistle:

"Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God." Romans 3:20-25.

A Blessed Experience

Truly it is a blessed experience to find forgiveness of sins and that peace which passeth all understanding, in reconciliation with the great God of heaven. Upon those who do this the Lord pronounces His divine blessing:

"Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." Romans 4:4-8.

And God's grace is full and abounding. The thirsty soul may drink deeply and freely of the cup of salvation proffered by Christ the Lord; and there is enough for all.

"A puny little child was brought to a London hospital for treatment, and on his arrival the nurse gave him a glass of milk. Before lifting the cup to his lips, the little fellow asked anxiously, 'How deep may I drink, Miss?' How much that question told of the poverty of a home where a glass had

to be shared among many! He could hardly believe the nurse when she told him to drink it all. How deep may we drink in our thirst after righteousness! God made us for righteousness: we shall be filled, wherefore we are blessed."—*Teacher's Guide*.

The New Covenant

Righteousness by faith comes through the new-covenant relationship. In this relationship the law of God is written on the heart. "This is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put My laws into their mind, and write them in their hearts." Hebrews 8:10. Out of the heart are the issues of life. What, therefore, is written upon the heart will be expressed in the life. With the law written upon our hearts, we shall be able to say, in the words of the psalmist, "O how love I Thy law! it is my meditation all the day." Psalm 119:97.

The possessor, then, of righteousness by faith will take the law of God as exemplified in the life of Christ as his standard of conduct. It is by this law that he is to be judged at last. "So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:12. This law, therefore, becomes the standard of his life here and the test of his character in the final judgment.

This law, which formerly condemned him as a sinner, testifies to the new power which has come into his life, even the power of God to enable him to live the life of the Master.

Only through righteousness by faith can the disciple keep the Sabbath of the Lord. That Sabbath is not only a memorial of God's created works, but it is as well a sign between Him and His children, in order, He says, "that ye may know that I am the Lord that doth sanctify you." Exodus 31:13. Without this spiritual experience he may refrain from labour upon God's rest day, but he cannot enter into the spiritual rest which the Sabbath of the Lord symbolizes.

It is only in the experience of God's righteousness that one can observe the sixth commandment or the seventh in its spiritual significance. The sinner may refrain from reaching forth his hand and taking the life of another, but it is only by the regenerating grace of God that he can be kept from cherishing anger against his fellow man in the hour of provocation. The so-called moral man of the world may observe in his life the outward requirement of the seventh commandment, but it is only by the transforming power of divine grace that the heart and life can be preserved in purity by the indwelling Spirit.

By

F. M. Wilcox

There Were GIANTS

DIGGING into the earth's crust at various places through the years, men have turned up millions and millions of old bones preserved in fossil form. In some instances they have discovered vast bonepiles of skeletons of birds, fish, reptiles and animals indiscriminately mixed and buried together beneath the ground. Some world-wide cataclysm—involving excessively violent actions of earth, water, and wind—suddenly snuffed out the lives of those creatures and buried them beneath layers of mud and rock before they had time to rot away. Thus sealed within the strata of the earth, the bones of the carcasses were subjected to chemical action by elements in the moist earth so as to become fossilized.

Many of the large deposits of fossils have been exploited as phosphate mines, from which hundreds of millions of tons of material have been taken for agricultural and industrial purposes. Some of those in the United States consist of phosphatized fossils of mollusca, fish, and such vertebrata as the mastodon, elephant, stag, horse, pig, et cetera. (See *The Encyclopaedia Britannica*, eleventh edition, vol. 21, p. 476, art. "Phosphates.")

A full-page, two-colour advertisement published by the International Minerals and Chemicals Corporation of Chicago, shows a picture of two mighty monsters of ancient times engaged in mortal combat, while below the heading reads: "Billion Dollar Valley of Bones." The descriptive matter tells of the corporation's great phosphate industry in Florida, where "millions of fish and mammals" are said to have been deposited by waters that long, long ago covered the state. It says that at that time "certain areas of the land were covered with almost inexhaustible deposits of phosphate-rich remains of fish and animals . . . a billion dollar valley of bones."

To the museums of natural history throughout the world swarm crowds of curious people, old and young, to gaze at skeletons of dinosaurs, mastodons, saber-toothed tigers, and other giant animals that once roamed the world. The diplodocus, for example, attained a length of sixty-five feet and a weight of thirty-five tons. The Iguanodon, about twenty-eight feet long, reached a height of fourteen feet. The Tyrannosaurus stood about eighteen

feet high and was thirty-eight feet long. The Brontosaurus was a monster about seventy feet in length. The finding of the fossils of these and many other ancient animals in great numbers all over the globe, indicates that life on earth must have been very interesting in the distant past.

Thousands of mammoths have been preserved intact after millenniums of burial in the frozen waters that form the icebeds of Siberia and other parts of the North Frigid Zone. Not only their bones, but also their flesh, skin and hair have been preserved by this natural process of refrigeration. Even food has been found intact in their mouths and stomachs. Overtaken by sudden disaster, great herds of those mighty beasts were drowned and later frozen in the waters that flooded lands of the Far North, instead of being sealed into the rocky crust of the earth.

As one contemplates the bony frames of those giant animals, and reads the various published treatises on them, he is impressed by the fact that plants and animals upon earth in the long ago were generally much larger than those of like species found on earth to-day. The soil must have been far more productive of foodstuffs then in order for such a flora and fauna to subsist.

Too, one is impressed by the fact that *water*, in one form or another, was the principal agent that effected the death and burial of those now

vinely inspired account of the flood, as related in chapters six to eight of Genesis, is authentic and trustworthy.

However, skeletons of giant fossilized men hitherto have been noticeably absent from the museum displays of ancient bones. The reason for this is clearly evident to those who have read the various books and pamphlets heretofore published about ancient life on this planet. For a long time, particularly since Charles Darwin popularized the theory of evolution, most scientists have preferred to accept this hypothesis, instead of the old Genesis story of creation, as the most satisfactory explanation of the origin and development of life on this earth. Assuming that the so-called lower forms of life first appeared, and that higher forms gradually evolved from them after many stages of millions of years each, the evolutionists have held that man made his appearance on the globe in comparatively recent times. It was doubted, and in some quarters vigorously denied, that man was a contemporary of the ancient monsters whose bones now compose sacks of commercial fertilizer or adorn the niches of our museums.

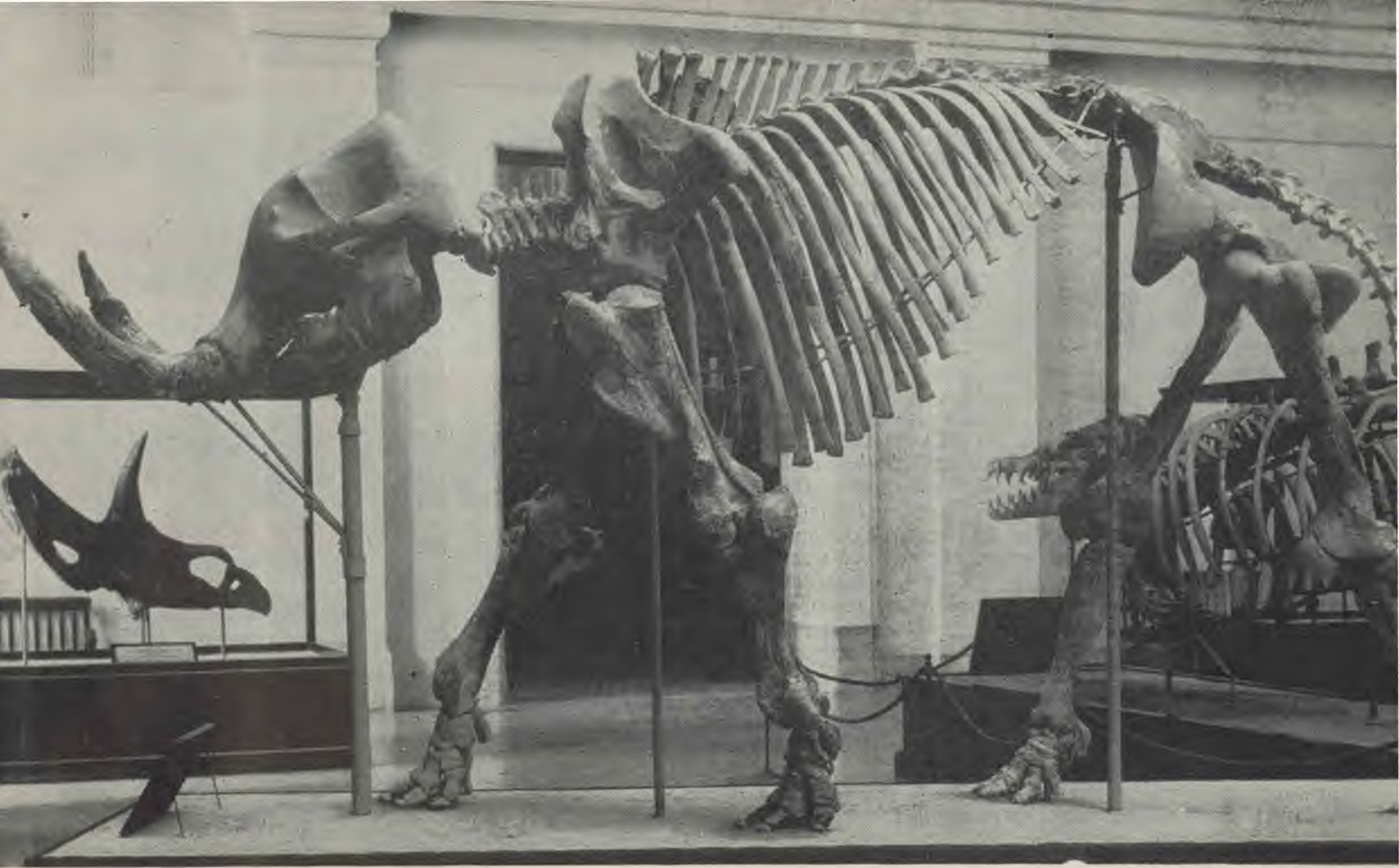
Human remains, for a long time, have repeatedly been found mingled with or lying beside, or even beneath, those of the so-called prehistoric animals. (Some of these finds are described by George McCready Price in his book *Evolutionary Geology and the New Catastrophism*, pp. 287-319.) The tendency of evolutionary scientists was, however, either to ignore such finds or to explain them in such a way as to protect their "precious" hypothesis. But as time went by, and the Darwinian diehards passed to their rest, their disciples gradually modified their views before the mounting pile of evidence that man was a contemporary of the dinosaur, the mastodon, the mammoth, et cetera. Finally the evidence became so clear and irrefutable that no real scientist now denies it.

More interesting still, scientists are becoming convinced that "there were giants in the earth in those days." Genesis 6:4. A few years ago several fossilized skeletons were found in the strata and caves of northern Palestine, and the press reported that "the men were of a race of giants." In the same area were found fossil remains of

By

Robert Leo Odom

fossilized creatures. The various writers who discuss them speak of "waters," "floods," "inundations," "seas," "oceans," "streams," "rains," "ice," "silt," "mud," "sediment," et cetera, which terms all remind us either of water or of the action of water. This certainly agrees with the testimony of the Sacred Scriptures that "the world that then was, being overflowed with water, perished." 2 Peter 3:6. It gives credence, despite the contrary and conflicting theories of men who have little faith in the Bible, that the di-



Fossil deposits show that the time was when the earth was inhabited by the gigantic mastodon as pictured above. The mastodon, together with other great animals, became extinct at the time of the flood. As animals were mammoth in size in those pre-flood days, so was man much larger than his present stature.

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giant elephants, hippopotami, rhinoceroses and other beasts.

On July 3, 1944, *Time* carried in its "Science" section an article entitled "Giants in Those Days." The report began by quoting Genesis 6:4, and added that "last week evidence was offered to prove Genesis correct. A Java geologist had dug up bones of prehistoric men bigger than the largest known apes. The discoverer was Dr. R. von Koenigswald of The Netherlands Indies Geological Survey."

Dr. Franz Weidenreich, of Manhattan's American Museum of Natural History, after examining the fossils, was reported in the same article as having named "this man monster, who was certainly much larger than a gorilla, *Gigantanthropus*," which name means "Giant Man."

Also: "Taking a fresh look at the thick-boned fossils of such other primitive human beings as Heidelberg Man, Weidenreich now believes that 'gigantism and massiveness may have been a general or at least a widespread character of early mankind.'"

On February 10, 1946, the *New York Times* said that Doctor Weidenreich had stated "that Pithecanthropus [a previously found fossil man] had a more primitive manlike predecessor

in what he calls 'Meganthropus' or 'Giant Man.'"

Later the same newspaper, on October 13, 1946, reported that Doctor Koenigswald had delivered a speech before the Southeast Asia Institute, in which he declared that "the most recently discovered fragments in Java and China indicate that through successive stages of development man had shrunk to his present size from a race of giants twice the size of the modern gorilla — men so big that they would have to crawl into a modern house on hands and knees."

The report added: "The fragments of skulls found by Doctor Koenigswald in Java and China increase in size directly in proportion to their antiquity."

On October 28, 1946, *Time* said that the human remains discovered by Doctor Koenigswald "must have belonged to monstrous manlike creatures eight to nine feet tall and weighing 600 to 700 pounds. They were four times as big as modern man."

In Ohio, the *Cleveland Plain Dealer* of August 5, 1947, carried a news item saying that there had recently been discovered in the Colorado desert, near the Arizona-Nevada-California line, "relics of ancient civilization,

whose men were eight or nine feet tall."

Still later, on January 2, 1948, the *New York Times* reported that near Taungs, in Cape Province, South Africa, fossil remains of human beings had been found in a very remarkable bed of bones discovered there. Besides man-made implements, "fossil jaws and teeth of extinct baboons, antelopes and lizards larger than any living types" were found. One of the fossil men is described as "a near giant."

According to the *New York Times* of January 22, 1948, the American Museum of Natural History was exhibiting to the public "one of the world's most valuable collections of the original specimens of prehistoric man, including the jawbone of the Java Giant Man." In the collection were "the teeth of *Gigantopithecus*," which "consist of four huge molars with a typical human pattern, but larger than any other known teeth of anthropoids or man."

These and many other reports reveal that the search for greater light on ancient man by the study of human fossil remains is being continued with new zeal. Having discarded certain preconceived notions about the

origin and history of mankind, many scientists are now approaching the subject with more open minds than did the immediate disciples of Darwin.

It is still too early to evaluate these reports on the finding of giant human fossils. We must await more complete data and carefully prepared studies based on them. However, the reports do indicate that some scientific minds are making a new approach to the subject of human antiquity, which is both refreshing and interesting.

When we turn to the Holy Scriptures, we find that Adam is said to have died when he was 930 years old. (Genesis 5:5.) Methuselah came to his end at the ripe old age of 969. (Verse 27.) The latter died in the year 1656 after creation, that is, the year in which the flood came. He had enjoyed almost 250 years of life as a contemporary of Adam. Indeed, the average life-span of the patriarchs from Adam to Noah, who lived to be 950 years old (Genesis 9:29), was 912 years. This does not include Enoch, who is still living. (Genesis 5:21-24; Hebrews 11:5.)

The Sacred Word, in describing conditions on earth during antediluvian times, not only states that "there were giants in the earth in those days," but adds that even after polygamy was introduced among men, the

children born to them were of very large proportions. (Genesis 6:4.)

The degeneracy of the human race, insofar as the physical size of human beings is concerned, appears to have been somewhat gradual and by successive stages. The ages of the descendants of Shem, who lived to the age of 602, gradually shortened until that of Abraham was 175, and that of Isaac was 180. (Genesis 11:10-26; 25:7; 35:28.) Jacob commented on the fact that his life-span, which totalled 147 years, was less than that of his father and his grandfather. (Genesis 47: 9, 28.) Joseph, his son, died at the age of 110. (Genesis 50:22.) Moses died at 120, and Aaron, his brother, at 123. (Deuteronomy 34:7; Exodus 7:7.) About five hundred years later David wrote: "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away." Psalm 90:10.

A few tribes of giants inhabited areas in and about Palestine in the days of Abraham. (Genesis 14:5.) Remnants of them existed there as late as the time of Moses. (Deuteronomy 2:10, 11, 20, 21.)

The iron bedstead of Og, Amorite king of Bashan, was nine cubits long and four wide. The ordinary cubit,

called "the cubit of a man," was about eighteen inches long. Thus Og's bed was about thirteen and one-half feet long and six feet wide. It was kept as a relic for display in Rabbath, capital city of the Ammonites. Furthermore, Og was the ruler of a nation of giants. (Deuteronomy 3:11, 13; Numbers 13:33; Joshua 12:4; 15:8; 17:15; 18:16.)

Goliath, the Philistine giant whom David slew with a sling and a stone in the eleventh century before Christ, towered six cubits and a span. (1 Samuel 17:4.) He was a member of a family of giants. (2 Samuel 21:16-22; 1 Chronicles 20:4-8.) Benaiah, a hero of David's army, slew an Egyptian giant who was "five cubits high." 1 Chronicles 11:23.

Indeed, it is reasonable to believe the Scripture testimony that when Adam was created, God made "him a little lower than the angels." Psalm 8:5. Untainted by sin and the degenerating effects of sin, he was a beautiful creature to behold, and was of large and perfect proportions as compared to men now living. Indulgence in sin during the passing millenniums since creation has resulted in physical degeneracy, and it is not surprising that a scientist should declare that "man has shrunk to his present size."

Why PROTESTANTS Reject the APOCRYPHA

By Mary E. Walsh

THE reason why the sixty-six books of the Bible harmonize is that the same divine mind inspired each writer. If John had written something that did not agree with the writings of Moses, then we would be obliged to reject the gospel and epistles of John and the Revelation.

The first five books of the Bible are the criterion for all other works claiming inspiration. If the doctrines found in the books of the Apocrypha do not in every instance agree with what Moses wrote, then they are to be discarded and should find no place in the canon of the Inspired Word.

This test when applied to the apocryphal books finds them teaching doctrines that are contrary to what Moses

and the other prophets have written. This is the reason they were not placed among the other books of the Old Testament, when canonicity took place in the days of Ezra.

Neither Christ nor the apostles quoted from the books of the Apocrypha. St. Jerome rejected them from his Latin Bible because they were not written in the Hebrew language.

The Catholic Church at the Council of Trent placed the Apocrypha on an equal with the other inspired books of the Bible, and all who do not receive the Apocrypha as of equal authority with the Holy Scriptures are anathematized (cursed) by the church.

But why does the Catholic Church

continue to hold on to these uninspired writings? It is because their false, fictitious teachings, such as prayers for the dead, false cures, virtue in a burning heart of a fish to drive devils away, alms deeds delivering from death and sin (salvation by works), etc., endorse the doctrines of the church.

The following are a few texts taken from various apocryphal books which give the reasons why they are rejected:

Magical Art Taught

"Then the angel said to him: Take out the entrails of this fish, and lay up his heart, and his gall, and his liver for thee: for these are necessary for

useful medicines. . . . Then Tobias asked the angel, and said to him: I beseech thee, brother Azarias, tell me what remedies are these things good for, which thou hast bid me keep of the fish? And the angel, answering, said to him: If thou put a little piece of its heart upon coals, the smoke thereof driveth away all kinds of devils, either from man or from woman, so that they come no more to them." Tobias 6:5, 7, 8.

Such teaching is nowhere taught in the rest of the Holy Scriptures. Whoever heard of the heart of a fish possessing such magical, supernatural power as to drive away "all kinds of devils"? It would be incredible to believe that God would have any of His angels give Tobias, or any other man, advice to practise such bewitching art.

Satan cannot be expelled by any conjuror's trick. Anyone who pretends to use some alleged art in performing things supernatural is not in accord with the sixty-six books of inspired writings. It is only through the name of Jesus that the enemy can be put to flight.

Christ said it was in His name that Satan would be cast out. (Mark 16:17.) If smoke from the burning heart of a fish could cast out devils, we would have no need for Christ.

Paul commanded the devil in the name of Jesus Christ to come out of a woman. She was delivered from the evil power. (Acts 16:18.) All this does not harmonize with the writings of Tobias.

Peter, at the Temple Gate, evidently knew nothing about the miraculous power advocated by the apocryphal book called Tobias. (Acts 3:1-8, 16.)

Giving of Alms Cleanses Sin

"Prayer is good with fasting and alms more than to lay up treasures of gold. For alms delivereth from death, and the same is that which purgeth away sins, and maketh to find mercy and life everlasting." Tobias 12:8, 9.

If charitable offerings could purge our sins, then we would have no need for the blood of Christ. We are redeemed not with corruptible things as silver and gold—or alms—but with the precious blood of Christ. (1 Peter 1:18, 19.)

Here again we find a direct statement from the Apocrypha that strikes at the very heart of the atonement of Christ by injecting salvation by works.

The apocryphal books contain within themselves evidence which proves them to be Satan's counterfeits.



This is the doctrine of the Catholic Church—"works of satisfaction."

"Alms resisteth sins." Ecclesiasticus 3:33. It is not the keeping power of Christ that is here advocated, but works. This deuterocanonical book does not harmonize with Jude 24, 25; 1 Peter 1:5; Psalm 119:11.

Sins Pardoned by Prayer

"He that loveth God, shall obtain pardon for his sins by prayer." Ecclesiasticus 3:4.

Sins are not pardoned by prayer. If that were true we would not have any need of Jesus. All heathen people pray, but are their sins pardoned?

Confession and the forsaking of sins through Jesus Christ is what the true Word teaches. (Proverbs 28:13; 1 John 1:9.)

The "Advocate" is the One alone who can pardon sin. (1 John 2:1, 2.)

Prayers for the Dead

"And making a gathering, he sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection, (For if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead,) and because he considered that they who had fallen asleep with godliness, had great grace laid up for them. It is therefore a holy and wholesome thought to pray

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for the dead, that they may be loosed from sins." 2 Machabees 12:43-46.

These texts, the Catholic Church claims, give her authority for the doctrine of purgatory. Prayers and masses for the dead are accepted and believed by every devout Catholic. The money that flows into the coffers of the church each year for masses for the departed souls is beyond anything that we can imagine. This teaching has been a source of great revenue to the church.

Another text taken from the book of Baruch supports the unscriptural claim that the dead are alive and able to pray. "O Lord . . . , hear now the prayer of the dead of Israel." Baruch 3:4.

The Inspired Word states the following: "The dead praise not the Lord, neither any that go down into silence." Psalm 115:17. There is a

reason why the dead do not pray; it is that they are *dead*, and "the dead know not anything." Ecclesiastes 9:5, 6.

Destiny Sealed at Death

According to the Word of God, a man, when he becomes deceased, does not go to his place of reward. David, a man after God's own heart, has not yet ascended to heaven. (Acts 2:34.)

Those who go into the grave cannot hope for truth. In other words, when a person dies, his destiny is sealed for time and eternity. All the prayers and suffrage of the living will not benefit him. (Isaiah 38:18.)

"There is a great gulf fixed," thus showing that there is no passing or graduation from a place of suffering to the bliss of heaven. (Luke 16:26.)

Because the book of Machabees and the book of Baruch teach contrary to the other parts of the Bible, they must be rejected. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8:20. If they do not meet the standard of the other inspired writings, they should be excluded from the Sacred Canon.

Purgatory Taught

"But the souls of the just are in the hand of God, and the torment of death shall not touch them. In the sight of the unwise they seemed to die: and their departure was taken for misery: and their going away from us, for utter destruction: but they are in peace. And though in the sight of men they suffered torments, their hope is full of immortality." Wisdom 3:1-4.

The Catholic Church bases its belief for the doctrine of purgatory on these texts. "Though in the sight of men they suffered torments, their hope is full of immortality."

The "torments" which the "just" are in, the church says, refers to the fires of purgatory where their sins are burned out.

Their "hope" full of "immortality" means that after having suffered sufficient time in the fires of purgatory they are permitted to pass into heaven. The following quotation states the teaching of the church:

"The defined teaching of the church is expressed in the words of the Council of Trent: 'That there is a purgatory and that the souls detained there are benefitted by the prayers of the faithful and especially by the acceptable sacrifice of the altar.' . . .

"The souls who go to purgatory are saved. They are certain of heaven, and shall reach it as soon as they are prepared for it. Purgatory has been called the vestibule of heaven. . . . In purgatory the souls can themselves wipe out their debt only by suffering.

Yet purgatory speaks of forgiveness as well as penalty:—of penalty on the part of those who suffer there; of forgiveness on the part of God who is moved by the prayers and good works of the living to remit that penalty either wholly or in part."—*Catholic Religion*, Charles E. Martin, pp. 288-290.

"All the souls in purgatory have died in the love of God, and are certain to enter heaven. But as yet they are not pure and holy enough to see God, and God's mercy allots them a place and a time for cleansing and preparation."—*A Catholic Dictionary*, William E. Addis and Thomas Arnold, p. 702, Art. "Purgatory."

Such teaching does away with the complete atonement of Christ. If sin can be burned out, then we have no need for our Saviour. (1 John 1:7.)

Purgatorial Fires Depicted

Here is a statement taken from a Catholic work:

"Could we see these dear souls in purgatory we could not forget them. They cry out in thirst while we sit and drink. They are weary with restlessness while we do the sleeping. They are sore with grievous pain while we are playing. They are eaten up with burning fire while we are feasting. They cry out for help from those who once held them dear. They plead that you have the pity, the prayers, the sacrifices that you promised.

"By prayer we temper the agonies of the souls in purgatory. We hasten their liberation by sacrifice. What are we as individuals doing for our dead? It is one of the mysteries of life that we forget so easily those who have gone before us, when to remember them where remembrance is most efficacious is at the disposal of us all. In the words of the Council of Trent, 'there is a purgatory and the souls detained are assisted by the suffrages of the faithful, especially by the most acceptable sacrifice of the altar.' Let us remember our dead at mass. Let us have masses said for them."—*The Jesuit Seminary News*, Vol. 3, No. 9, (November 15, 1928), p. 70.

Angel Tells a Falsehood

"The angel said to him [Tobias]: I will conduct him [son of Tobias] thither, and bring him back to thee. And Tobias said to him [the angel]: I pray thee, tell me, of what family, or what tribe art thou? And Raphael the angel answered: . . . I am Azarias the son of the great Ananias. And Tobias answered: Thou art of a great family." Tobias 5:15-19.

Imagine an angel of God lying as to his identity! Should he do this, he would be guilty of violating the ninth commandment.

By contrasting the following state-

ment with that recorded in the book of Tobias, we can readily understand why Christ never quoted from the apocryphal books.

"And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings." Luke 1:19.

Woman Fasting All Her Life

"And she made herself a private chamber in the upper part of her house, in which she abode shut up with her maids. And she wore hair-cloth upon her loins, and fasted all the days of her life, except the sabbaths, and new moons, and the feasts of the house of Israel." Judith 8:5, 6.

This sounds like some of the Roman Catholic legends regarding their canonized saints.

Can anyone picture a woman fasting all her life with the exception of once a week, and a few other times during the year? Christ fasted forty days, but not all His life.

Another Bible Contradiction

"O Lord God of my father Simeon, who gavest him a sword to execute vengeance against strangers." Judith 9:2.

Did the Lord give a sword to Simeon to destroy the people of Shechem? Was it a righteous deed? Note what Jacob his father said as recorded in the book of Genesis.

Jacob did not condone the act. "Ye have troubled me to make me stink among the inhabitants of the land," were the words of rebuke to his son. Genesis 34:30.

Jacob, in his dying blessing, pronounced a curse upon both Simeon and Levi, for their cruel deed. He said their "anger" was "fierce," their "wrath" "cruel." (Genesis 49:5-7.) Because of this they were to be divided and scattered in Israel. God had nothing to do with that wicked deed in giving a sword into the hand of Simeon to execute vengeance.

Vengeance belongs to God. He is the One who will repay. (Romans 12:19.)

Do not recompense evil for evil. (Romans 12:17.) Simeon was doing contrary to this admonition.

So, the book of Judith must be placed with the uninspired works. It should have no place in the canon of Holy Writ. An apologetic annotation is made on Judith 10:12, thus showing that the translators saw a discrepancy:

"In this and the following chapter, some things are related to have been said by Judith, which seem hard to reconcile with truth. But all that is related in scripture of the servants of God is not approved by the scripture;

(Please turn to page 23)

An Ugly Word . . .

DRUNKENNESS

By Martha E. Warner

ALTHOUGH I realize that the word drunkenness which I have used in the title of this article is an ugly word and not pleasing to the eye or ear; nevertheless I am using it, for it is a word that will not be banished from the vocabulary of men and women so long as drinking is made respectable.

I repeat, *made respectable* as it is being made to-day by the men and women who drink their whiskey, wine, rum, or whatever they call it, for it has a legion of names; drink it in the daytime, drink it in the nighttime, and drink it in-between time.

Liquor of some kind is kept in many homes, to be used in cooking, in entertaining friends, and just before or after going to bed, as a sleep-inducer, or a thirst-quencher. As Fielding so aptly said, "Thirst teaches all animals to drink, but drunkenness belongs only to man." Yet few would readily admit that animals were more intelligent than man.

While it is often argued that a person may drink and still not get drunk, yet it is possible that a person may be drunk and neither he nor his friends realize it. On the other hand, there are those who drink and do get drunk, and know they are drunk, and their friends know it, which reminds me of a happening which took place one summer afternoon a few years ago. Let me tell you about it.

The funeral was to be held at 2 P.M. in the home of the deceased, and at that time, although all was in readiness, the service was delayed, for the foster son had not yet arrived.

Thirty long minutes passed before his car drew up to the gate, and as he alighted, he pitched, and would have fallen had not an attendant caught him by the arm and helped him into the house.

I shall never forget his words as he lurched against the open doorway. "I'm drunk," he thickly mumbled, "I'm drunk and I don't care who knows it, but I have lost the best friend I ever had."

Yes, he was drunk, and he had learned to drink in that very home, the home of a millionaire, the home

where drinking was made respectable.

A slip of a girl who had been married only a year, was reading the riot act to her young husband one night because he came home drunk — so drunk one of the men from the club had to drive for him. In telling about it she said she did not mind his drinking, but she did mind his getting drunk, and if he kept it up, she would leave him.

When reminded that getting drunk was the result of drinking, she was indignant. She said it was all in knowing *how* to drink. She drank, but she knew *how*, therefore she never got drunk; while her husband, instead of stopping at one, two or three drinks, kept on and on, until he made a fool of himself and disgraced her.

Now these young people were college graduates, the young man standing high in the business world. Dr. was written before his name, and if you looked up his rating you would find a considerable part of the alphabet written after his name; yet to them drinking was respectable, the disgrace was in the drunkenness.

One night I stood on the street corner in one of our large cities, and watched a young man navigate a young woman across the street and into a waiting taxi.

This girl was so drunk she could not stand alone, and had it not been for her companion she would have fallen; but he pushed and pulled and tugged until he had her safely across.

As the taxi bore them away, I wondered what would happen to the girl before she was in her right mind again. I wondered, too, about her parents. Were they, or were they not, respectable drinkers? And I wished, oh, how I wished that the young man or the young woman who thinks he or she can drink just a few glasses and not be in danger of getting drunk, could see this young woman as I saw her, for I believe with Saville, "The sight of a drunkard is a better sermon against that vice than the best that was ever preached upon that subject."

People should be alarmed at the inroads liquor has made in our nation. It is a liquid fire which is fast con-

suming our youth. It has crept into our bake shops, our drug stores, our grocery stores and our department stores, and yet the majority of people seem strangely indifferent to it.

Then there is the church. What is it doing to stop the flood of intoxicating drinks which is drenching our children? What can it do, or what can it say, when the deacons, the members and even the pastor takes a glass now and then, and sometimes more often?

Parents must not wait for the church to act. They must take the matter into their own hands. They must realize they have a great work to do, which cannot be done unless they first clean their own house, as it were, by banishing all intoxicating liquors from their home, clamping the lid down tight on rum chocolates, or rum candy of any kind, rum cakes, rum puddings and wines of all kinds and then getting down on their knees and praying God that they may be given wisdom to train their children in such a way that they will choose life rather than death, for drinking leads to drunkenness, and drunkenness leads to death. And God says, no drunkard "shall inherit the kingdom of God." 1 Corinthians 6:10.

It must forever remain a mystery why lawmakers, fathers and mothers will license the sale of a beverage that will transform clear, sparkling-eyed youth into bleary-eyed drunks.

H. ARMSTRONG ROBERTS





BIBLE ANSWERS

by your Bible Answerman

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

Dear Bible Answerman: I have lately come to realize that a person's body is composed of the food he eats. In the light of this, what is the ideal diet?

The ideal diet is the one that God gave to Adam and Eve originally in the Garden of Eden. Adam and his wife were a perfect creation, and it is therefore reasonable to conclude that God gave to them the perfect diet. Genesis 1:29 tells us something of this perfect diet: "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat."

In other words, God gave man as the original, perfect diet, a diet of fruits, grains and nuts. There was no flesh meats in it at all. It was always far from God's plan for the human race that man should feed upon the carcasses of slain animals. And it was only after the flood that God gave man permission to eat of flesh meats.

When God led the children of Israel out of the Egypt of sin, which was a type of this world of sin, He again gave man the perfect diet. God sent manna from heaven, and the record is that as they ate of it they were not sick; however, they became dissatisfied with the heaven-sent food and murmured for the fleshpots of Egypt. At last God was wearied with their complainings and sent them quail. The people were gluttonous, and thousands of them died as a result of eating the flesh meats.

The eating of flesh foods is far more dangerous to-day than it was in former times because of the fact that animals, fowls and fish are all in a badly diseased condition. Fish have become diseased owing to the fact that the waste of towns, cities and villages is poured into streams, lakes and oceans, thus contaminating the water.

Through domestication animals and fowls have contracted the diseases common to man, and when their flesh is eaten they in turn reinfest man with tuberculosis, cancer, etc.

The safe and healthful diet to-day is the Garden of Eden diet—fruits,

grains and nuts. And if it is thought that subsistence cannot be maintained on that diet, vegetables and pasteurized milk may be added.

Dear Bible Answerman: I have just been reading the Bible Answerman in the September issue of the *Signs of the Times*. The answer to "Ontario" about the Sabbath is satisfying. My question is, Why, since the Sabbath day has lost none of its holy and sacred character, do the great majority who bear the name of Christian observe as the Sabbath the first day of the week instead of the seventh day of the week which was blessed and sanctified? I should like Biblical proof that they are justified in so doing. Have we all been led astray by the papal decree? Hamilton, Ont.

It is certainly a correct statement that the Sabbath has lost none of its original, sacred character. God made the Sabbath holy; therefore it will remain holy as long as time and this earth endure, and we have no indication from the Bible that the time will ever come when the Sabbath will not be observed by the redeemed saints who will ultimately inhabit this earth. In fact, there is that in the Bible which indicates that the saints will observe the Sabbath day with all its original significance. I quote as follows from Isaiah 66:22, 23:

"For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that

from one new moon to another, and from one Sabbath to another shall all flesh come to worship before Me, saith the Lord."

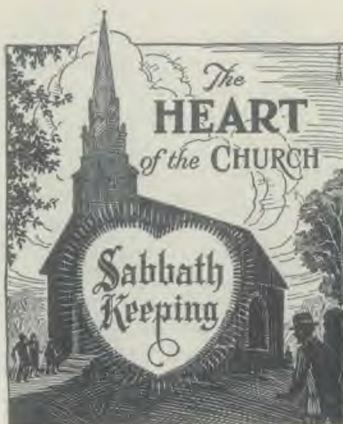
Here we are told explicitly that the redeemed in the "new earth" are going to worship the Lord God from one new moon to another and from one Sabbath to another. In the new earth the saints go out and establish themselves by building houses and planting vineyards. At this time the New Jerusalem, the capital city of God, comes down from heaven to this earth and God Himself makes His headquarters here and rules the universe from this very planet. The verses just quoted reveal the worship "habits" of the saints. They go to the holy city to worship God monthly and weekly on the Sabbath day.

As to why the majority of people who name the name of Christ to-day keep another day than the one designated in the Bible I would say that the Bible in its prophetic utterances foresaw that and foretold it: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." Daniel 7:25.

It should be noted here that the power spoken of will make an attempt to change "times and laws." Now the only time that God has that might be changed is the weekly cycle, and history shows us that this power has undertaken to do that very thing.

The Roman Catholic Church has not only effected the change but boasts of having done so, and the sad and lamentable fact is that most Protestants follow in the lead of the Roman Church in this particular point. Father Enright makes the following statement:

"I have repeatedly offered \$1,000 to anyone who can prove to me from the Bible alone that I am bound to keep Sunday holy. It is a law of the holy Catholic Church alone. There is no such law in the Bible. The Bible says,



'Remember that thou keep holy the Sabbath day.' The Catholic Church says, 'No, by my divine power I abolish the Sabbath day, and command you to keep holy the first day of the week.' And lo! the entire civilized world bows down in reverent obedience to the command of the holy Catholic Church."

We find the following accusing statement against Protestants: "You tell me that Saturday was the Jewish Sabbath, but that the Christian Sabbath has been changed to Sunday. Changed! but by whom? Who has authority to change an express commandment of Almighty God? When God has spoken and said, Thou shalt keep holy the seventh day, who shall dare to say, Nay, thou mayest work and do all manner of worldly business on the seventh day; but thou shalt keep holy the first day in its stead? This is a most important question, which I know not how you can answer.

"You are a Protestant, and you profess to go by the Bible and the Bible only; and yet in so important a matter as the observance of one day in seven as a holy day, you go against the plain letter of the Bible, and put another day in the place of that day which the Bible has commanded. The command to keep holy the seventh day is one of the ten commandments; you believe that the other nine are still binding; who gave you authority to tamper with the fourth?"—*Library of Christian Doctrine: Why Don't You Keep Holy the Sabbath Day?* pp. 3, 4. London: Burns and Oates (R.C.).

Protestant writers on their part readily recognize that this charge made by the Catholic Church is true. Here is a statement to that effect from the Church of England: "There is no word, or hint, in the New Testament about abstaining from work on Sunday. . . . No commandment of God bids us to do this or do that on Sunday; we are absolutely free as far as the law goes. . . . The observance of Ash Wednesday or Lent stands on exactly the same footing as the observance of Sunday."—*The Ten Commandments, Canon Eyton*.

Following is a statement from the Christian church: "It (the Roman Catholic Church) has reversed the fourth commandment, doing away with the Sabbath of God's Word, and instituted Sunday as a holy day."—N. Summerbell in his book *The History of the Christians*.

The Reverend Minot Savage, when called to testify before a national Congressional Committee, made this statement as reported in the *Chicago Herald*, January 13, 1893: "I challenge the scholarship of the world to show any Biblical or divine authority

for the transfer of the Sabbath from the seventh to the first day of the week."

Dear Mr. Answerman: Were the Jews scattered in all the world because of their having broken the Sabbath day? Ontario.

At the time of Christ's visit to this earth the Jews were not as a nation breaking the Sabbath day. Prior to the Babylonian captivity they had broken the Sabbath; in fact, this was one of the main reasons why God sent them into captivity. However, when they returned from the Babylonian captivity about 500 B.C., instead of breaking the Sabbath as they did formerly the pendulum swung to the other extreme and they observed the Sabbath with the utmost care. In fact they went altogether too far in that they burdened the Sabbath down with between five and six hundred blue laws. According to the Pharisees it was unlawful to walk more than a certain distance on the Sabbath. It was a violation of the day to wear a buckle on your shoe, or to carry any object no matter how small it might be—even the carrying of a string was considered to be a violation of the Sabbath day.

When Jesus came He found the Sabbath burdened down with these unnecessary blue laws, and it was His purpose to restore the day to its Garden of Eden purity, and make it a blessing instead of the curse that it had come to be to the people. In doing this He often came into conflict with

the Jewish leaders on the point. One such occasion which is remembered by most Christians was the time when on the Sabbath Jesus and His disciples were walking through the grain, and the disciples being hungry took some of the heads of the wheat and rubbed them between their hands and ate the grain. The Pharisees said that this was an act of threshing and therefore a violation of the Sabbath day. Jesus defended His disciples.

The Sabbath was intended by the Creator to be a blessing and not a curse to the human family. Jesus said that it was a day upon which to do good. It is a day of physical rest and spiritual exercise. It is a day in which the worshippers of the true God are to remember the wonderful works of God in creation. It is a day in particular in which Christians are to devote themselves to the work and worship of God.

The Jews were scattered because of the fact that they had rejected Christ, and because they had come to the end of the seventy-week period that was allotted to them. The seventy-week period expired in A.D. 34, at which time Stephen was stoned to death, and the disciples carried the gospel to the Gentiles. The great and magnificent temple which had been consecrated to the worship of God was destroyed in A.D. 70 by the Roman armies in the siege of Jerusalem. The types and shadows had met their anti-type in the Christ of the cross, and there was no longer any need of the temple and its sacrificial services, which after the death of Jesus served only to show the offerer's unbelief in the fact that Jesus was the Messiah.

Dear Bible Answerman: Does the Bible teach predestination? R. F., Sask.

Yes, the Bible has something to say on the subject of predestination. In Ephesians 1:3-5 we are told the following: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will."

God predestinates us all, but not as some people imagine. He does not predestinate some to be saved and some to be lost. God predestinates everyone to be saved. It is not the Lord's will that any should be lost. Christ died for every person, and if it is said that God predetermines some to be lost then we make the sacrifice of Christ of partial effect.

Signs of the Times

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SIGNS OF THE TIMES

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Diphtheria

Question: What is recommended regarding reinforcement doses of diphtheria toxoid for immunization?

ANSWER: For those immunized against diphtheria when they were under three years of age a reinforcing dose of 0.1 cc. should be given on or just prior to entering school, and again at ten to twelve years of age. The Connaught Laboratories recommend that when an interruption in the series has taken place and the interval between the first and second doses is longer than six months the whole series should be repeated. When the interval between the second and third doses is longer than twelve months the whole series should be repeated. Importance of immunization cannot be overemphasized since the quarantine of patients and susceptible contacts does not always eliminate the carrier of diphtheria who appears to be quite healthy. Recently three outbreaks of diphtheria occurred in British Columbia in which the source of infection appeared to be a carrier who was known to have recovered from an attack of diphtheria several weeks previously.

Heart Damage

Question: What diseases besides acute rheumatic fever can cause heart damage?

ANSWER: Cases of rheumatic heart disease have been reported following German measles. Damage in these cases is essentially valvular. The heart muscle itself is sometimes damaged, myocarditis being reported in about 10 to 14 per cent of cases of upper respiratory infections, including acute tonsillitis, in virus pneumonia, and poliomyelitis. In diphtheria and scarlet fever incidence of heart damage is about 55 to 65 per cent. Incidence is likewise high in general blood-stream infections with the pneumococcus, streptococcus (blood poisoning), subacute bacterial endocarditis, typhus and Rocky Mountain spotted fever. Importance of early and adequate treatment with proper rest in these

diseases is indicated. Influenza likewise is an occasional offender.

Poliomyelitis

Question: What can one do to avoid poliomyelitis?

ANSWER: There is evidence that flies may be responsible for the mechanical transmission of the virus of poliomyelitis from feces to food. During the earlier part of the epidemic in Hamilton it was noted that 43 per cent of the cases had been swimming or bathing within the incubation period, and in many the onset appeared to be so initiated. The exposure and chilling were thought to be of more importance than pollution of the water. In 13 per cent of cases undue fatigue appeared to have a direct relationship to the onset. Sometimes muscles which have been violently exercised just prior to the onset of the disease suffer the most, as in the case of a man engaged in a strenuous game of tennis which he had not played for years. He developed paralysis of the right upper extremity.

High Blood Pressure

Question: What is the treatment of high blood pressure?

ANSWER: Paul White, M.D., of Boston, recommends frequent rests or vacations. He says: "The hours of work and the intensity of work should both be reduced." And further, "A pleasant prescription of ancient vintage is to order a three or four weeks' stay at the baths somewhere twice a year. A minor but definite factor is the hydrotherapy itself. It should be possible to advise nine or ten hours in bed every night and an hour's rest in the middle of the day before or after luncheon. I advise my hypertensive patients to omit tobacco for good; half-way measures are usually inadequate." While not all reports are enthusiastic concerning diets low in salt, such as the rice diet, he does think it worthy of a trial in cases which do not respond to simpler measures.

WHAT men drink may usually be determined by what they eat. Meat and wine are, and always have been, natural associates. The prophet, speaking of the lawless, who had thrown off all restraint, says they were "eating flesh, and drinking wine" saying, "Let us eat and drink; for to-morrow we shall die." Daniel, seated at Babylon's table, "purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." He said, "Let them give us pulse to eat, and water to drink." Meat and wine were associates, as were the pulse and water of Daniel's choice.

Years ago it was a common thing to see a free lunch advertised on the windows or door of a saloon in our large cities. The saloonkeeper was not interested in feeding the poor. That free lunch was with him a mere business investment. He served the kind of food that he knew would lead to the bar for the drink he had on sale. He could not give a scientific reason why the food he served created a thirst for beer. He knew from experience, however, that it did, and that from a business standpoint he could well afford to serve his patrons a free lunch. That saloonkeeper had business sense enough not to serve his patrons with pears, peaches, oranges, grapefruit, or even milk on his free lunch table. He knew that serving such food would, in time, ruin his business. On that free lunch table were served various kinds of highly seasoned meat with a free supply of mustard, horseradish, pepper, et cetera, all of which tended to create, or keep alive, a craving for drink, and especially for beer.

It is an unfortunate thing that many a praying mother, instead of serving fresh fruits liberally to her children, is serving them with the same kind of food that the saloonkeeper served on that free lunch table. Unconsciously, she is neutralizing her prayers, and is playing into the hands of the saloon. It matters not whether that kind of food is served in a saloon or in one's home. In either case, it leads to drink. Not merely do such foods create a thirst for beer and cocktails, but they create a craving for other narcotics. It will be noticed that even a cigarette will quench the thirst created by these highly seasoned foods better than will water. Having once made this discovery, the most natural thing to do is to reach for a cigarette after such a meal.

We to-day deplore the condition that exists in the world. Many are calling attention to it, but seldom is attention called to the causes. The prophet of God, anciently referring to the corrupt condition that existed in Sodom in the time of Lot, said:

Eating and Drinking

By D. H. Kress, M.D.

"This was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters." It will be found at last that many, like Esau, have sold their birthright for a mess of pottage. Eventually it will be seen that many have sacrificed health and eternal life by a failure to control their appetites. We can see from this why the first instruction that was ever given to man was on dietetics. God knew that while man was still in a sinless state, it would not be wise for him to follow his own judgment in the selection of his food, so He said to him: "Behold, I have given you every herb bearing seed, . . . and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." "Of every tree of the garden thou mayest freely eat." He instructed man not merely regarding what he should eat, but regarding what he should not eat.

When God brought forth a people out of Egyptian darkness, in order to make possible their spiritual development He withheld from them the food to which they had become accustomed while living in Egypt, the food of their choice, and instead He gave them food prepared by angel hands, and water out of the rock to quench their natural thirst. On the condition of obedience, He promised to make of them light-bearers to the world and an holy people. But "the mixed multitude that was among them fell a lusting; and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic: but now our soul is dried away: there is nothing at all, beside this manna, before our eyes." The Lord granted their demand, but it brought disease, death, and leanness of soul. The Lord said to Moses: "Say thou unto the people, Sanctify yourselves against to-morrow, and ye shall eat flesh: for ye have wept in the ears of the Lord, saying, Who shall give us flesh to eat? for it was well with us in Egypt: therefore the Lord will give you flesh, and ye shall eat. Ye shall not eat one day, nor two days, nor five

days, neither ten days, nor twenty days; but even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the Lord which is among you, and have wept before Him, saying, Why came we forth out of Egypt?"

Referring to this experience of ancient Israel, Paul said: "With many of them God was not well pleased: for they were overthrown in the wilderness." He then made the application: "Now these things were our examples, to the intent we should not lust after *evil* things, as they also lusted." They lusted after that which God said was evil, and they said of the good food God gave them, "Our soul loatheth this light [vile] bread." "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." 1 Corinthians 10:11, 12. Then follows the admonition given in verse 31: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." In the preceding chapter Paul refers to the Greek athlete, saying: "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And *every man* that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible." In order to win the incorruptible crown, Christians must practise temperance in all things. Paul said: "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway."

When Jesus came to this world, Satan employed the same tactics that he employed in the overthrow of Adam. He hoped to gain the victory over Christ, and thus make impossible the plan of salvation. He said to Christ, when emaciated and suffering for the want of food, "If Thou be the Son of God, command that these stones be

made bread." Christ met the tempter, not with some scientific statement, but with "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." To meet him successfully today, dependence must be placed upon the written Word. We can conquer only as He did. Christ set before us the example of how to meet the tempter.

A LOOK BEYOND THE GRAVE

(Continued from page 5)

tion and beyond harm or benefit until the same time.

Spiritualism with all its delusions and disappointments is proven false by this Bible truth. If everyone were acquainted with this line of Scripture very little of the more than two hundred million dollars now spent on spiritualistic seances would be so squandered.

Many a perplexed person wonders about the suffering of a wayward loved one who has died without Christ. His mental suffering will not be lessened if he hears someone preach about "hell fire" and the sufferings of those who have missed salvation. However, if he knows the truth as we have just received it from God's Word his worries will be at an end on that score.

Yes, the truth about this subject clears up many wrong ideas and is wholly consistent with the rest of the Bible. You will find, as you study your Bible, that this is always the case when you have arrived at truth.

But there's another question that this one raises, if you've stopped to think about it. That question is one about the judgment of man. Is his final destiny sealed when he dies? If it is, how is it determined, and when? Is there a judgment in the future, yet to take place? After all, we are supposed to be finding out how men become great, and the judgment is going to reveal the true nature of every man. Perhaps in our next study together we should look into this important matter.

By
Mary C. Murdoch

This is the first of a series of articles which will appear in the SIGNS from the pen of Miss Murdoch, showing the ultimate triumph of persistent prayer. — Ed.

Annie Lawson's Prayers

WHAT time I am afraid, I will trust in Thee," yes, "I will trust, and not be afraid." Psalm 56:3; Isaiah 12:2. Thus trying to fortify herself, Annie Lawson clasped her little son close to her troubled heart as she thought of Peter. How bright had seemed her future only a few short years ago. Never could she have believed on that day when she stood by Peter's side at the marriage altar that she could ever come to be afraid of him, but now she awaited his homecoming with fear and anxiety.

Peter was the son of a wealthy citizen of Fredrikshald. His father had endeavoured to give him the best educational advantages in Norway and had later sent him to Cambridge University in England. Yet with all his advanced scholastic attainments, coupled with an exceptional natural ability, he was under a handicap—a disadvantage which had prevented him from holding for long the prominent position of responsibility to which he had been appointed.

In his childhood home of luxury, richly spiced foods and stimulating drinks had been all too freely served, and as a result Peter's appetite became perverted. While still in his teens he acquired a taste for intoxicating wines. As he grew older his thirst for liquor grew stronger until he became a veritable slave to alcohol. Because of this his high position of trust was abandoned. He hastily left Norway en route for America where he hoped to begin life anew. The sea voyage across the Atlantic, however, did not work any miracle. The same demon of drink followed him all the

way and dogged his footsteps at every turn. Yet as time went on he somehow managed to regain confidence in himself to a certain extent, and he still hoped he would be able to get complete victory over his intemperate habits.

Back in his homeland Peter had mingled much with gay and frivolous society. Now he decided to find his friends among a better class. He even joined the church—not because he was interested in religion in any way, but because he wanted to get acquainted with the young people there.

for he felt that only Christians could be trusted. It was while attending a church in Detroit that he first became acquainted with Annie, the girl who later became his wife. Annie was a sincere Christian who could be trusted in every way, one who would "do him good and not evil all the days of her life."

All went well with Peter and Annie until one fearful day Peter came home in a drunken stupor. Later when he became sobered and read in Annie's pale face and frightened eyes the dreadful disappointment he was to her, he despised himself. He knew he had been unfair with her; he should have told her before of his weakness. But he had been so eager to win and hold her respect that he had carefully concealed his intemperate tendencies. Yes, and he had even put on a cloak of religion in order to gain her favour. Falling despairingly on his knees he implored her forgiveness and faithfully promised never to taste or touch the cursed stuff again. But poor Peter made this promise in his own strength, and Annie had later to learn that all such promises are like "ropes of sand."

As time went on Annie was forced into the realization that her little son was growing up in a drunkard's home; but she determined that it would not be a prayerless home. Morning and evening her prayers ascended to the One who is ever ready to help. Had He not promised, "I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness. . . . Fear not; I will help thee"? Isaiah 41:10, 13. O, if Peter would only surrender his will to

God, he would receive strength to overcome. But he would not turn to the Source of all strength, though he had proved himself absolutely powerless to overcome.

Since Peter had not had any religious training in childhood, Annie determined that she would do all within her power to train their son in the right way. One day soon after he began attending Sunday school he came running home proudly waving a brightly coloured temperance card which his teacher had helped him to sign. On it were inscribed the words,

"I promise God that I will not touch, taste, or handle strong drink." As Annie looked at the card and saw her little boy's name signed there she could scarcely hold back her tears. "O, my son," she said, "do you know what you have done?" Jimmie looked up at his mother half afraid. Putting her arms around him she hastened to explain: "I'm glad, so glad you have signed this card; but, my son, do you know what you have done? You have promised God. You have not promised your Sunday school teacher, you have not promised me, but you have promised God that you will not touch, taste, or handle strong drink." Somehow the earnestness of his mother's voice impressed upon Jimmie's mind the sacredness of the promise he had made. He must never, no, never, break such a solemn pledge.

It was not long after this that Peter expressed the wish to get away from the city and its saloons. To Annie this suggestion was most pleasing, especially when he decided to move to Canada, for she had spent her childhood days in the province of Ontario. He eventually chose to settle in the wilds of the wooded Muskoka district. Here they built their cabin home and began to clear the land. As Peter worked close to nature he sometimes caught a faint glimpse of the peace for which his restless soul longed. At such times Annie's hopes heightened. But it was always with an anxious heart that she watched him on the days when he sailed away across the lake to the nearest town. She knew that a chance acquaintance had but to invite him to share a drink, and all else



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would be forgotten. One taste of the maddening draught, and gone would be his good resolutions, his promises to her, and his thoughts of Jimmie.

(To be continued)

THE APOCRYPHA

(Continued from page 16)

and even the saints in their good enterprises may sometimes slip into venial sins."—Footnote, *Catholic Bible* (Douay Version), p. 533.

Immaculate Conception

There was only One whom the Holy Word states was immaculately

conceived and that One was our Saviour. (Luke 1:30-35.)

In the book of Wisdom, the following texts support the doctrine of freedom from original sin by receiving a "good soul" and "a body undefiled."

"And I was a witty child and had received a good soul. And whereas I was more good, I came to a body undefiled." Wisdom 8:19, 20.

Here again is a doctrine that the other books of the Bible do not support. (See Psalm 51:5; Romans 3:23.)

Cruelty and Selfishness Taught

"Give not to the ungodly: hold back thy bread, and give it not to him." Ecclesiasticus 12:6.

Can anyone feature the Lord in-

Prayer and a confident trust in God's power to overrule in every circumstance will bring victory out of apparent defeat.

spiring any man to write such counsel for His people to follow? Here is what He did cause to be written:

"If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: for thou shalt heap coals of fire upon his head, and the Lord shall reward thee." Proverbs 25:21, 22.

The great apostle Paul, who suffered more at the hands of his enemies than any other prophet, quoted these texts from Proverbs when writing the book of Romans. (Romans 12:20.)

There were no doubt many of Christ's enemies among those whom He fed while here upon earth. (John 6:5.) In His sermon on the mount,

which is the Christian's rule to follow, He definitely told us to love, bless and pray for our enemies. (Matthew 6:44-48.)

Naturally, the question will arise, Which teachings am I to follow—the Apocrypha or the sacred inspired books? The answer is found in Isaiah 8:20: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

There are many more references in the Apocrypha to prove their origin, that it is not of God. But I believe enough is covered in this study to vindicate the expulsion of these books from the canon of our Bible.

The Lord's Day

By H. F. DeAth

WHEN the Creator's work was done,
The Sabbath dawned for everyone;
Named of God the seventh of the week,
In which man should His Maker seek.

Nor was frail man to choose his day,
And for confusion make a way;
For God leaves nothing at loose ends,
But with all knowledge man's weal tends.

So day the seventh was set aside,
For rest and worship beatified;
That man might ne'er forget his Lord,
But true high homage Him afford.

Happy are they who turn aside
To greet Love's rest, and there abide;
For fruitful trees shall they become,
Warmed by God's righteousness, their Sun.