

Signs of the Times





SPORT AND GENERAL

Whether in the perils of war, destruction by earthquake or storm, men have found the Man of Galilee to be an "ever present help" in every crisis of life.

CHRIST *for the* CRISIS

A NOTED religious leader recently declared that the greatest need of the modern church and the world is a prophetic message, and another said, "No generation of preachers ever lived in a situation that so cried out for the prophetic message as does this one."

What is a prophetic message? It is a message that speaks with authority regarding the future that is to-day so dark, uncertain and even menacing. It does not mean that the speaker or writer is a prophet, but that his messages are based on "the sure word of prophecy" as revealed in the Scriptures.

John the Baptist knew who he was because he found himself and his message in Bible prophecy. He knew he was not the Messiah, or Elijah, or the prophet whose coming had been predicted. He was only "a voice crying in the wilderness" in fulfilment of the prophecy of Isaiah. Those who study the prophetic utterances of the Old and New Testaments relating to our day and the future can speak with authority, and their messages will have a ring of certainty otherwise impossible.

"Remember the former things of old: for I am God, and there is none else; I am God, and there is none like

Me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure." Isaiah 46:9, 10. The apostle Peter said, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the Day-star arise in your hearts." 2 Peter 1:19.

The darkest place in the universe is this sin-laden world, and the darkest place here is the future, which is penetrated only by the prophetic light. Prophecy is history written in advance. Garfield said that "prophecy is the un-

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rolled scroll of history." Samuel Gompers, the noted labour leader, said shortly before his death: "The future lies in the lap of the gods, and into that lap not even the wisest men of earth have been able to look," and the historian Ridpath declared that "the tallest son of the morning cannot tell a day before they take place the events that occur."

This is absolutely true. Unaided by divine revelation man cannot see one day, or hour, or even a minute into the future, but God has declared "the end from the beginning," and we are told that what God hath revealed belongs to us and to our children forever. Again we read: "What has occurred I foretold long ago; it fell from My lips, I predicted it, then suddenly I acted—it was done. Knowing you were obstinate, stiff-necked as iron, with a brazen brow, I foretold it to you long ago, I let you see it ere ever it occurred lest you should say, 'My idol did it.'" Isaiah 48:3-5, James Moffatt's translation. Prophecy is a challenge to false gods and religions and to skeptics, which cannot be met.

Therefore the Bible is the most up-to-date and the only ahead-of-date literature in existence. Historians tell us what happened yesterday, and the newspapers reveal the events of to-day, but the Scriptures do all this and also forecast the events of to-morrow. Here is revealed the past, present and future. On his deathbed, Sir Walter Scott said to his son-in-law, "Bring me the book, and read to me out of the book." When asked which book of his great library he referred to he replied, "There is but one book, the Bible. Those who read and study the Bible will be ahead of their time. We will never catch up with the Bible. Read to me out of the Bible."

Funeral Bell Ringing

Ours is a dark and troubled world filled with distress and perplexity. Indeed some believe that it is entering its death throes. A businessman said recently that "the funeral bell of the world is ringing," and Harry Emerson Fosdick, the noted clergyman, said that "unless we can learn the supremacy of spiritual forces, the pallbearers that have carried out the dead nations of the past are at our doors."

All thinking men and women to-day are fully convinced that the world is face to face with the most momentous crisis of its history. In fact, during the last few years we have been passing through an epidemic of crises. One writer says that we live "in a thunderstorm of crises." This is especially true since the discovery and use of atomic energy which so suddenly and unexpectedly ushered in the atomic age.

We have entered a new world unknown to our fathers, filling with fear and trembling all who realize the real significance of the discovery and the potentialities of the new weapons of warfare.

A group of noted scientists recently produced a new book entitled, *One World or None*, which closes with the thought-provoking statement, "Time is short. Survival is at stake." General Smuts, the noted South African soldier and statesman, declared that "mankind has arrived at the crisis of its fate." A writer declared that if the United Nations fails to bring peace to the world, our "flesh should creep" because of what will inevitably happen.

Never did the future look so uncertain and menacing. The prime minister of a major nation said that "events are galloping to a decision in an uncertain future," and President White of Chestnut College, Cambridge, said that "to-day we are certain only of uncertainties." A modern historian said that "wars and revolutions menace Europe like angels of wrath."

John R. Mott, one of the recognized leaders in modern Christendom, said: "Ours is a bewildered world, a confused world. We see everything disintegrating. The world was never near-

By Taylor G. Bunch

er to utter hopelessness than at the present moment," and a British statesman put it this way: "The world to-day is a jungle. The nations are prowling through it, snarling and baring their teeth at each other. At any moment a mistaken gesture, a misunderstood arrangement may make them spring at each other's throats."

What a graphic description of the present relationship between Russia and the Western powers as exhibited in the Berlin crisis, and in the tragic results of attempts to settle their differences in Moscow, Paris and before the United Nations Assembly. The snarls of the tuskbearing Russian bear are being answered from across the counsel table by the roars of the British lion and the screams of the American and French eagles.

It is not strange that man should represent the warring nations of earth as savage beasts of prey, for thus they are symbolized in the Scriptures, especially in the prophetic books of Daniel and the Revelation. The British leader just quoted declared that the

chariot of civilization has completely bogged down and that "nothing will lift it except great preaching that goes straight to the mind and heart."

The Only Remedy

Jesus Christ is the only hope in the present crisis. He is the answer to the challenge of a troubled world. He is the Great Physician with the only workable remedy for the ills afflicting mankind. He is the One "altogether lovely," "the chiefest among ten thousand." He whose visit to earth cut history squarely in two, and whose cross is the meeting place of the two eternities, is the Man of all men, the Hero of all heroes, the Beacon Light of all history, and the Arbiter of individual and world destiny.

Jesus not only proclaimed the truth, but was Himself the Truth. He said, "I am the way, the truth, and the life." There is no other way; there is no other source of light and truth; there is no other life worthy of the name. He is the source of the life that is "more abundant" than our mere physical existence.

Christ is Christianity. Without Him there is no religion of any value. True history is His story. Oliver Cromwell asked the question, "What is history but God unfolding Himself?" and another has said that "the wisdom of the ages is to find out which way God is moving and move with Him." This is true because Christ is "the Prince of the kings of the earth," who "doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him, What doest Thou?"

Man at His Extremity

It is evident that man has reached his extremity and that no man or group of men, no nation or combination of nations, can bring about the promised and longed for Utopia of peace and security. It is therefore God's opportunity, for He alone can save and rule the world and bring order out of chaos. The "Four Freedoms" are possible of realization only under the sovereignty of the Prince of Peace when He takes the government of this world "upon His shoulder," when "of the increase of His government and peace there shall be no end." His rulership will continue "for ever and ever" because "a sceptre of righteousness is the sceptre of" His kingdom.

The word "gospel" is a combination of two words, "good" and "spel," the latter meaning news, story or tidings. The gospel is therefore good news or glad tidings. There is good news

(Please turn to page 6)



RELIGIOUS NEWS SERVICE PHOTO

A book that can survive millenniums of time, and achieve top popularity in the twentieth century, is worthy of the most careful study and consideration.

PASTOR HERBERT FLYNN is an active, energetic man in his early forties. The pastoral duties and responsibilities of one of the large churches in the city of C— make him a very busy man indeed. However, because of his love for souls Pastor Flynn is not content to confine himself wholly to his pastoral work. Right now he and Mrs. Flynn are on their way to the suburban home of Mr. and Mrs. Saunders to study the Bible with them.

The fact is, Mr. and Mrs. Saunders were so elated at the thought of having a real minister come into their home, where they might have the op-

portunity of asking him questions, that they invited several of their friends and neighbours to attend the Bible study. Since the time of their marriage about a year ago they have been attending their own church, the Baptist, with more regularity and have been seeking an understanding of some of the "hard to understand" things they read in the Bible.

The friends they have invited to the Bible study are young couples like themselves, with whom they work, play cards and attend the theatre. The evening Mrs. Saunders called Pastor Flynn to see if it would be all right to invite these folk, she observed

Note to Reader:

After you have carefully read and studied Pastor Flynn's Bible lesson, turn to page 18 and see if you can answer the questions of the Bible Quiz. This is your Bible comprehension test.

that undoubtedly he would have quite a time with all of them because they all attended different churches or, as in one case, no church at all. Mr. and Mrs. Goldstein were Jewish but most liberal in their religious views. Mr. and Mrs. Ryan were Roman Catholics; however, Mr. Ryan attended church only on very special occasions, but Mrs. Ryan, on the other hand, seldom missed. Mr. and Mrs. Hoover did not attend any church. The fact is, Mr. Hoover styled himself an unbeliever, and Mrs. Hoover had never taken enough interest in religion to investigate it at all.

"It looks as though we might have some interesting discussions with all the different religious views we will have represented at Saunders' tonight," observed Pastor Flynn to his wife as they made their way through the city traffic.

"You know, I have learned not to worry about such things, Herbert," replied Mrs. Flynn, an especially charming woman with many years' experience as a pastor's wife. "I know that the Bible has all the answers, and I have never yet seen you unable to turn to the right place to get the answer to every question."

"We will have to give the Lord credit for that," remarked Pastor Flynn. "I always feel that God is present, and that He brings all these things to my mind. Well, here we are," he said, pulling up before a well-kept home in one of the city's best suburbs. "I hope all our friends are here."

Mr. and Mrs. Saunders were on the lookout for them, and before they could ring the bell the door was thrown open and they were given a warm welcome by the lady of the house. "Everyone I invited is here waiting," she said enthusiastically.

After introductions were over and after they had indulged in a few minutes of get-acquainted conversation, Pastor Flynn began his opening remarks. "The study to-night," he said, "is about the world's best selling book, the Bible. It is a significant fact that the world's best selling book is also the world's oldest book. Time is the acid test of book values. If a book endures through the centuries, that fact in itself is a guarantee that the book is an unusual and worth-while literary production. Few have survived. Hun-

The World's Oldest and Most Popular Book

By
Dallas Youngs

dreds of 'best sellers' of a few years ago may be found at secondhand bookstores at a fraction of their former value. But the Bible after two thousand years is still the world's best seller.

"The popularity of this book was demonstrated by the fact that within forty-eight hours two and one-half million copies of the Revised Version of the New Testament were either bought or ordered. It was cabled across the ocean, and the *Chicago Daily Tribune* printed the entire text complete in one issue. We believe that there must be a reason for the enduring popularity of the Bible, and it is the purpose of our study to-night to ascertain it if possible.

"Before we start I want to say that it is our purpose to let the Bible answer for itself, and I want each of you to feel perfectly free to ask questions on any point that is not clear to you. To begin with I am going to ask several questions and give the answers from the Bible. This is just to get us started on the question and answer method of Bible study. After these questions no doubt you will have some of your own that you will wish to ask.

"Who is the Author of the world's best seller?

"The answer is found in Revelation 1:1:

"The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John."

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son. . . ." Hebrews 1:1, 2.

"Whom did God employ as His stenographers, as it were?

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21.

"By what agency did God dictate the message of His book, the Bible?

"The Spirit of the Lord spake by me, and His word was in my tongue." 2 Samuel 23:2.

"It is now possible to record the voice on a piece of wire or magnetized

paper. When it is reproduced the voice sounds forth in all its original force and clarity. Nothing is lost. The Bible is God's voice recorded. It has been reproduced millions of times through the centuries yet it has lost none of its strength and power.

"God the Father is the author of the Bible. The Holy Spirit is the agent which He used to inspire the prophets, His human penmen, in the production of the Bible. This accounts for its undiminishing power and for its inexhaustible treasure. This may be illustrated by Kate Wiggin's story of *Patsy*. One day Patsy brought his teacher an orange with these words, "'Here's an orange I brunged yer; it's been squz some, but there's more in it yet.'"

"This is the blessed fact about our Bible, 'There's more in it yet.' It is our mine of resources."

"If you are going to give us the privilege of asking questions, I think I have one that I would like to ask," said Mr. Hoover, the unbeliever, as Pastor Flynn paused.

"That is fine, Mr. Hoover. I want you to feel free to ask any question that you may have on the topic of the evening," responded the teacher warmly.

"All right then; the thing I'd like to know is, How has the Bible ever helped anyone? How has it ever been of any benefit to you and me?"

"That is answered by 2 Timothy 3:16," said Pastor Flynn smiling: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

"The doctrines of the Bible may be said to be the bony skeleton of the spiritual body. If we would have a sound body it is imperative that the structural foundation of it be sound. The Bible is the source of all sound doctrine. It is necessary for those who would be saved to be reproofed and corrected of their faults, and to be instructed in right doing.

"We readily recognize the fact that reproof and correction are necessary to our children if they would grow up to be noble men and women. Now as far as God, the Ancient of days, is concerned, the oldest of people are as little children who must be instructed

in righteousness that they may be saved.

"Hallock tells the story of a little boy who was watching his father build a house. 'Why are you so careful?' asked the boy as his father used the square and level to see if the various pieces were straight and true. 'It looks all right to me.' 'You can't guess in this work, son,' replied his father. 'You have to be right. Too many people live by guess now-a-days. God wants us to live according to His square and level.' 'But God doesn't have a square and level,' replied the boy. 'Oh, yes, He does,' affirmed the carpenter. 'The Bible is God's square and level.'"

"Well I think that answers Mr. Hoover's question pretty well," said Mrs. Saunders. "Now the question I would like to ask is this:

"What particular purpose did God have in writing the Bible?"

"I shall answer that by two verses from the Bible," responded Pastor Flynn.

"Search the Scriptures; for . . . they are THEY which TESTIFY OF ME." John 5:39.

"And He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, CONCERNING ME." Luke 24:44.

"A reading of the Old and New Testaments reveals Christ as the centre of both. Old Testament Bible writers looked forward to the cross, while New Testament writers looked back to the cross and forward to Jesus' second coming. The entire Scriptures are a testimony of God's Son, His life and work in perfecting the plan of salvation. Therefore to turn your back upon the Bible and its teachings is the equivalent of turning your back upon Christ."

"I have a question I would like to ask if you don't mind," spoke up Mrs. Ryan.

"In what way is the Bible different from other books?"

"The answer to that, Mrs. Ryan, is found in Hebrews 4:12: 'For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder

of soul and spirit, and of the joints and marrow, and is a *discerner* of the thoughts and *intents* of the heart.'

"Whereas another book is as dead as the paper and ink which compose it, the Bible, as the voice of God, is a living book. It is the breath of God's lips—it is God-breathed. And not only that, it is able to transmit its power to the reader. It is able to convict of sin and to change and transform the heart. Millions of changed lives in all quarters of the earth testify to its miraculous power.

"The British and American Bible Society relates the testimony of a Filipino who said: 'I became a Christian through reading the Bible. When I saw in Saint John 4:24 that "God is a Spirit, and they that worship Him must worship in spirit and truth," I began to think that worshipping God through idols must be wrong, and from this I was gradually led on to the truth. At first my father and brothers were very bitter against me; I said but little to them, but gave each of them a Bible and asked them to read for themselves; in time they, too, became convinced, and are now Christians!'

"Now for fear that none of you will think of this question I would like to inject it right here," added Pastor Flynn.

"What is it that God makes to be His standard of excellence?

"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.

"We have standards of weights and measures by which we measure all things material. A bushel of potatoes must weigh sixty pounds; a gallon must have four quarts; a yard must be thirty-six inches in length; a ton of coal must weigh two thousand pounds. As it is in the material, so it is in the spiritual. God's law and His Word are the standard of measurement for every life. By them every Christian may determine his true spiritual condition.

"Eminent people have made the Bible the standard of their own lives and the ruling standard of their homes. John Quincy Adams said: 'So great is my veneration for the Bible, that the earlier my children begin to read it the more confident will be my hopes that they will prove useful citizens to their country and respectable members of society.' Helen Keller made this statement: 'Just as all things upon earth represent and image forth all the realities of another world, so the Bible is one mighty representative of the whole spiritual life of humanity.'"

"There is one thing that I would like to ask," said Mr. Goldstein, speak-

ing for the first time. "As you know, my wife and I are Jewish—of course we're pretty liberal in our views. I guess the truth is that neither of us ever gave too much time or thought to religious matters; but for myself I have always entertained a high opinion of Jesus as a prophet. Now the thing I would like to know is:

"What was Jesus' attitude toward the Old Testament Scriptures when He was here?"

"I am glad that Mr. Goldstein has raised that question," said Pastor Flynn. "Throughout His entire ministry Jesus referred to and quoted from the Old Testament. He used it authoritatively in His teaching to all classes. Altogether there are more than two hundred and sixty direct quotations from the Old Testament to be found in the New Testament.

"He used the Scriptures to defeat Satan's temptations in the wilderness: 'And when the tempter came to Him, he said, If thou be the Son of God, command that these stones be made bread. But He answered and said, *It is written*, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.' Matthew 4:3, 4. Satan came to Jesus three different times, and each time Jesus met him with the words, 'It is written.' David knew the secret in his day because he said: 'Thy Word have I hid in mine heart, that I might not sin against Thee.' Psalm 119:11. The Bible is a sin preventive. Another quotation from David shows this: 'Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy Word.' Psalm 119:9.

"And while I have my Bible open to this chapter I would like to read also the one hundred and fifth verse: 'Thy Word is a *lamp* unto my feet, and a *light* unto my path.'

"Now in concluding our study about the Bible this evening I would like to raise one last question," said Pastor Flynn. "It is this:

"For what particular thing were the Bereans highly commended by the Lord?"

"The answer is found in Acts 17:11: 'These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and *sought the Scriptures daily, whether those things were so.*'"

"Too many people now-a-days are altogether too willing to take hearsay evidence for a point of faith and doctrine rather than 'search the Scriptures' for themselves as God has commanded. There is no substitute for personal Bible study. I have prepared a lesson quiz on the subject we have studied this evening. I think I have

one for each of you. Accept these questions as a challenge and see how many you can answer. Then if you like, Mrs. Flynn and I will be glad to meet with you all again next week for further Bible study."

"We were hoping you would propose that, Pastor Flynn," said several of the group speaking at once.

With that Pastor and Mrs. Flynn took their leave, assuring the group that it was a pleasure to them to spend the evening in such a way. Following their departure Mr. and Mrs. Saunders and their guests talked for awhile in an amazed sort of way about the things they had learned, and at their good fortune in having such a competent Bible teacher as Pastor Flynn.

Now that you have read and studied the lesson on the World's Oldest and Most Popular Book, turn to page 18 and fill in the answers to Pastor Flynn's Bible Quiz.

CHRIST FOR THE CRISIS

(Continued from page 3)

for this dark world, a prophetic message of optimism for a generation wrapped in pessimistic gloom. While we must face the facts and view the present situation in all its seriousness, those who are acquainted with the divine predictions of the future will be ardent optimists, for that is the only source of good cheer and courage. Dr. R. J. Torrey declared that because of the hope of the second advent of Christ he was "filled with the most radiant optimism even under the most discouraging circumstances."

Individual peace is available now to all who enthrone Christ as King of the heart and life and permit Him to rule with absolute dominion. He stands at the heart's door of every individual and calls and knocks for entrance. He says, "If any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Eating together is the evidence of reconciliation and friendship. He will "keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee," is the divine promise.

"Perfect peace" is therefore available here and now even in the midst of turmoil and strife. Just before He ascended Jesus said, "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27. One of the prophets gave this fine counsel and assurance, "Acquaint now thyself with Him, and be at peace." It is a peace that passeth knowledge but can be known by experience.

A large cash prize was offered to the artist who could produce the best pic-

ture of peace. Many beautiful paintings were brought in of restful pastoral scenes, of placid lakes and rivers, of families before the hearth in quietude and tranquility, but the one that took the prize was of a bird's nest on a limb overhanging the roaring Niagara with the mother bird singing on a limb beside the three fledglings peacefully resting but a few feet from the great cataract.

Robert Louis Stevenson, the noted author, in one of his books tells of a terrific storm in the South Seas when

the passengers gave up all hope of life. Frightened, they huddled before deck awaiting the expected end. Some were praying and others cursing their fate. Finally one of their number ventured up to the main deck and worked his way forward to where he could see the captain on the bridge. He was amazed to see him calm and composed with an expression of faith and confidence. He had sailed the seven seas and experienced many storms and was unafraid.

The captain's tranquility calmed

the man's wrought-up and tense nerves and he returned to the terrified passengers below deck to make a report. With a courageous smile he said, "I have seen the Captain's face and all is well." Reader, have you seen the great Captain's tranquil face, and do you know that all is well with you regardless of the storms that rage on every side? This is your happy privilege if you put your trust in Him and follow His leadership. He will guide your ship to a safe and sure anchorage where storms will be no more.

The Great Divide

PROTESTANTS and Catholics in their attitude toward the Bible are divided on three essential points; namely, the authority of the Bible; its interpretation; the freedom of the laity to read it. An understanding of these three fundamental principles is important.

The Authority of the Scriptures

The Protestant platform is "The Bible, and the Bible only." This inspired book is the supreme source of authority. "It came fresh from the fountain of eternal truth, and a divine hand has preserved its purity through all ages." Here only can we find the Christian doctrine and rule of conduct. The duty and destiny of man are unfolded. It is in this volume alone that we can get a revelation of Jesus Christ and the entire plan of salvation. Its study has opened up the great field of science and learning. Education, culture and civilization are the result of its study. Precious volume!

The Catholic Church alleges that the Scriptures are not supreme and competent in themselves to guide us to heaven. A noted spokesman for the church has this to say regarding the Holy Bible:

"A rule of faith, or a competent guide to heaven, must be able to instruct in all the truths necessary for salvation. Now the Scriptures alone do not contain all the truths which a Christian is bound to believe, nor do they explicitly enjoin all the duties which he is obliged to practice." — *The Faith of Our Fathers*, by Cardinal James Gibbons, 110th revised edition, pp. 89, 90.

Again, another writer has this to say: "Like two sacred rivers flowing

from Paradise, the Bible and divine Tradition contain the Word of God, the precious gems of revealed truths.

"Though these two divine streams are in themselves, on account of their divine origin, of equal sacredness, and are both full of revealed truths, still, of the two, Tradition is to us more clear and safe." — *Catholic Belief*, p. 45.

Thus we see the great divide: Protestantism — the Bible, and the Bible only; Catholicism — the Bible and Tradition. St. Paul was a true Protestant. Read his stand on Holy Scripture:

By

Mary E. Walsh

"And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Timothy 3: 15-17.

Private Interpretation

Protestants believe that "no prophecy of the Scripture is of any private interpretation," as is taught by St. Peter.

"Knowing this first, that no prophecy of the Scripture is of any private interpretation." 2 Peter 1:20.

The individual is free to interpret scripture for himself. By comparing

scripture with scripture, truth is revealed.

The Catholic Church takes the position that private judgment and interpretation should not be given to anyone. The infallible interpreter is the church, according to her teachings: "Now, the Scripture is the great Depository of the Word of God. Therefore, the Church is the divinely appointed Custodian and Interpreter of the Bible. For, her office of infallible Guide were superfluous, if each individual could interpret the Bible for himself." — *The Faith of Our Fathers*, by Cardinal James Gibbons, 83rd revised edition, p. 77.

The Council of Trent issued the following: "The interpretation of Scripture must be conformed to the tenets of the Holy Mother Church and to the unanimous consent of the Fathers."

It matters not what the Bible teaches. The Catholic must make it "conform" to the dogmas of his church. St. Paul's epistle to Timothy stated that the Scriptures correct our doctrine; reprove where we make wrong decisions; instruct in the way of salvation. (2 Timothy 3:16, 17.) Thus we see that we should bring our doctrine and daily practices into conformity to the Bible rather than have the Bible conform to our doctrine. The following quotation taken from the Council of Trent is worthy of note:

"No one, relying on his own skill, shall, in matters of faith, and of morals pertaining to the edification of Christian doctrine, wresting the sacred Scripture to his own senses, presume to interpret the said sacred Scripture

(Please turn to page 22)



WORLD AS WE SEE IT!

**A Prophetic Interpretation
of Current Events!**

Palomar's 200-inch Eye

THIRTY years ago the 100-inch telescope at the Mount Wilson observatory was ready to probe the celestial heavens to the depth of five hundred million light-years. Now again, after twenty years of effort another giant telescope is ready to turn its cyclopean eye into the heavens.

The Mount Palomar instrument will enable men to see double the distance of the Mount Wilson telescope. It will reveal four times the number of stars. The number of extant theories that will be exploded by this greater range into the celestial vault is anyone's guess. What new theories will be advanced as a result of the findings of this huge \$6,500,000 searcher of the universe is likewise anyone's guess.

It is the guess of some that this colossal instrument will probe the depths of the universe and find its end. Others think that it will locate the very throne of God. Some astronomers think, as does Dr. Edwin P. Hubble, that it will prove his theory that the universe is

expanding or blowing up, and that the nebulae are rushing away from us at the frightening speed of 24,000 miles per second. Other astronomical speculators will hope to have their theories proved.

Frankly we would not care to express our opinion as to what may or may not be found. However, from our knowledge of God's Word, and from our conviction of the illimitable power and might of the Creator, we are convinced that this instrument will not reveal the end of the universe. We do not believe that it will reach to the place in far distant space where suns and systems are nonexistent.

Snuff Sniffers

THE sniffing and sucking of snuff are two more dirty tobacco habits that receive very little mention and certainly are entitled to no "honourable mention." It may surprise some to learn that the Dominion Bureau of Statistics gives out the information that during the month of August, 1948, Canada imported 84,000 pounds of snuff, and it appears that imports are on the increase. During 1947 Canada imported 975,000 pounds of snuff.

The Bible asks a very pertinent question about the spending of money, in Isaiah 55:2: "Wherefore [why] do ye spend money for that which is not bread?" Certainly this is a question that should be pondered long and seriously by the users of the nearly one million pounds of snuff. The sniffing variety retails at about \$9.60 a pound while the sucking kind may be purchased for only \$2.60 a pound.

In the light of the Bible quotation above we wonder if we might be pardoned for raising the following questions: "What bodily benefit accrued to the users of this vast amount of nicotine-filled tobacco, or, on the other hand, what bodily harm? What benefits, if any, were obtained by the delicate machinery of the mind, which is the seat of all conscious thoughts and acts? And further, How about the spirituality of the snuff users? Was their spiritual nature quickened and made to be more discerning? In other words, did tobacco in this form serve to make the body, mind and soul stronger and more alert?

The answer to all these questions must be in the negative. Tobacco in the form of snuff, cigarettes, pipe



or cigars adds nothing to the strength and vigour of either body or mind. When those who know choose to be frank they admit that the use of tobacco lowers the efficiency of the physical and mental faculties by fifteen per cent. I think most of us will agree that we have not a sufficient overload of either physical or mental powers that we can afford to drain away fifteen per cent of them.

The use of tobacco in any form weakens the resistance of the body against disease. If the blood pressure mounts up, or the heart becomes weak and faltering, the doctor always advises to "stop using tobacco." President U. S. Grant was an inveterate cigar smoker. Grant died of cancer of the lip which developed at the very place where he held his cigar. This writer's grandfather died of cancer of the cheek which developed at the very spot where he held his quid of tobacco.

God is throwing out the challenge to all users of the "filthy weed" to stop and consider for what purpose they are spending their money. "Wherefore do ye spend money for that which is not bread?" Gird up the loins of your determination, fortify your resolution by prayer, and make an end of snuff, chewing tobacco, cigars and cigarettes once and for all.

Brutality

OUR minds have been agitated for some time because of the increased inhumanity of man toward his fellow man. But our thoughts were climaxed as we read the record of a man and woman who were justly sentenced to terms of imprisonment for their inhuman treatment of a four-year-old boy, the son of the woman in the case. The judge who pronounced the sentence was scathing in his observations, and we confess that we are at an utter loss to understand how a mother could stand by and see her son beaten until his little body was a mass of bruises, and his hands burnt until some of his fingers had to be amputated.

If this were an isolated case we might perhaps put it down to deranged minds, but unfortunately it is not. Human life has come to be a cheap commodity. Gang brutality, lynching, and third degrees are the present order of the day. Then, too, who can forget the concentration camps, the slave labour, the human death trains and the methodical, indifferent manner in which, not thousands, but hundreds of thousands and perhaps millions, of the unfortunate Jewish race were prepared for their death in the German crematory ovens. The victims were asked to disrobe and enter what appeared to be a shower room, but which was in actuality a gas chamber. The corpses of inoffensive, aged men and women were stacked up, their gold teeth removed, their bodies burnt in the ovens, and their ashes sold for fertilizer.

This is twentieth-century inhumanity. Surely this is an innovation of cruelty. When in the checkered annals of human history has such wholesale disregard of human rights been duplicated? Even the records of the inhuman Nero and the pagan Cæsars compare most favourably with twentieth-century bestiality.

Brutality is a sign of weakness. Those who are truly strong are gentle. Some of the world's greatest men, strong men, have been gentle in their demeanor.



H. A. ROBERTS

Happy the child who is born of kind, loving, affectionate parents, but unhappy indeed, the converse of this, and how often seen these days.

No man who ever lived possessed more power than Christ, yet He never performed a brutal act. He dwelt in the midst of conscious strength, and brutality was utterly unnecessary. He was so gentle that little children were drawn to Him; yet there was no sign of weakness in Him. He stood up against the religious and governmental rulers with unflinching courage. His death on the cross is one that He might easily have avoided.

Brutality and cruelty, whether administered to a helpless four-year-old boy, or on a nation-wide scale to almost equally helpless men and women, breeds its own kind. Divorced from the elements of gentleness and kindness, peace conferences and treaties are wasted time and paper.

We are forced to recognize in this rapidly increasing inhumanity a sign of the end of the world. As the restraining Spirit of God is withdrawn from the world the power of Satan increases, and human beings under the power of demons become savage and animalistic. However, there is hope for individuals who recognize the true state of things and place themselves under special divine protection.

HOW can you, a Christian, act in court as advocate for a man who you feel sure in your own mind is guilty, even though he may claim to be innocent?"

I was talking to a young Christian who was practising law. I had often wondered about questions like this but had never known anyone well enough who I thought could give an intelligent answer.

"Your question reveals your lack of knowledge of our judicial system"

lives. Thus they live for the moment, indulging any wish that enters their minds and often unbelievably lacking in regard for the comfort, safety and happiness of others.

But there is a judgment coming, and there is a Judge!

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books,

men found it difficult to believe that God could make a complete record of their words and deeds. Surely that day is past for any informed person. In radio broadcasting it is routine to record whole programmes for future use. This can be done either through the use of transcription discs into which the programme is cut as in a phonograph record, or by use of electronic recording on wire or tape. No matter which method is used the accuracy of the reproduction is startling to

Your Day in Court

answered my friend. "The innocence or guilt of the one whom I defend does not necessarily matter. Every man, according to our system of law, is entitled to his day in court. He is to have the opportunity of presenting himself in the best possible light. All mitigating circumstances *should* be brought to the attention of the judge and jury if he is guilty. If he is innocent every possible effort should be made to prove this. If he is guilty the weight of his sentence may be varied according to the defence made by his counsel. So you see it does not necessarily matter whether he is guilty or innocent so far as I am concerned."

"Thank you, I have never thought of it in that way before," I said.

Great men are nearly always humble men, in the right sense of that word. It is only the irresponsible who are egoistic. It is well, and it brings true humility to us, to realize that all of us face our day in court. Those who really realize this and are living as if they did are in the minority these days. Whole nations launch themselves upon programmes that seem totally irresponsible. Their pledged commitments mean nothing. Whole racial groups within their borders are ticketed for extermination. The financial structure of continents is wrecked with the utmost disregard for future generations. The men who guide the destinies of nations in such a fashion cannot have much belief in a great judgment or a great Judge.

We are, of course, familiar with the thought that the world is full of irresponsible individuals as well. Modern higher criticism of the Bible, the growth of belief in antireligious science, and materialism in general have influenced people to become careless of any ultimate judgment of their

according to their works." Revelation 20:12.

The judgment is another indication of the orderly mind of the Creator operating in the universe. Notice, too, the all-inclusive character of the judgment. Just as death knows no favourites, so the judgment is inexorable in its operation. "I saw the dead, small and great, stand before God," says the revelator. Surely this should be a sobering thought and one leading to humility.

During our school days the thought of final examinations always has a sobering influence over us. We may procrastinate and neglect our scholastic duties for days on end, but as the end of the term begins to draw near we suddenly awake to the fact that neglected assignments must be fulfilled if we are to meet successfully our examinations. This is a good thing, and as both a student and a teacher I have felt that school would do very little good to anyone without an examination day.

By

R. E. Finney, Jr.

God's judgment, however, is going to be much more penetrating than any school examination. Such texts as Ecclesiastes 12:14 make this clear. "For God shall bring *every work into judgment, with every secret thing*, whether it be good, or whether it be evil."

Jesus' testimony agreed with this, for He said, "Nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad." Luke 8:17.

I suppose there was a time when

one who is not accustomed to it. Radio broadcasters have to learn to breathe and even swallow without making the slightest sound, for even such practically inaudible sounds will be found on the transcription and can be amplified.

Recording action is just as easy to-day as recording sound, through the miracles of photography; and in the joining of the two we have, in the sound motion picture, a complete record that rivals reality in almost every respect.

No, men do not doubt to-day that God can preserve a complete record of the life of every individual, nor that His ways of doing it will be far more accurate than any that humans have devised.

This great final examination of the world will be at its end or near that time. This is indicated in a number of places in the Bible. There are several such in the book of Revelation, which is primarily interested in the time of the end of the world. "And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth." Revelation 11:18.

Jesus indicated the truth of this fact in one of His inimitable parables, that of the tares and the wheat. He said, "Let both [tares and wheat] grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into My barn." Matthew 13:30.

There are a number of other indi-

SIGNS of the TIMES



EWING GALLOWAY

To stand before a judge and receive sentence is a solemn moment, but how much more solemn when we stand before the great Judge of all.

cations that the judgment is near the end of the earth's history, notably in some of the most prominent lines of prophecy in the Bible, but we shall not take time to consider them now. There are other things we should take into account first.

The timing of the judgment is an indication of its justice. We are to be judged according to our deeds while living and the influence of those deeds that follows us. "The sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works." Revelation 20:13.

This is right and proper. A man's effect on the world and its people does not end when he dies. Consider the life of a man like Paul who converted millions and wrote a series of marvelous epistles that were incorporated into the Bible. Not only did Paul's influence live on after him through the lives of the converts that he made who in turn made other converts, but it also lives through his writings, which have made thousands of other converts. Paul's life could not be judged at the time he was beheaded by the Roman government; it can be fully judged only when his influence stops.

The same thing is just as true of the wicked man. Men who have plunged nations into war will not be judged only for the lives that were lost during the period of armed conflict. They will

be judged for the lives lost through famines that follow wars. They will be judged for the warped and twisted bodies of the thousands of undernourished children. They will be judged for the crimes committed by those who learn brutality, lawlessness and violence through the war. The influence of an evil man lives on just as truly as that of a man who lives righteously.

And so the great Judge of all patiently has waited through the centuries. And finally when the judgment reaches your name and mine, all will be weighed carefully and justly. Not only what we do in public—the personality that the world knows—will be judged. The private personality that we keep hidden from even our most intimate companions, with its perversions, its selfish motives, its generous thoughts, its noble aspirations—all will be cast into the balances.

And listen, friend, that time of judgment for all the world is close at hand. Here again there are many indications. One of the greatest and most accurate lines of prophecy in all the Bible points to the fact. In Revelation we read it. "The nations were angry, and Thy wrath is come, and the time of the dead, *that they should be judged*, and that Thou shouldst give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldst destroy them which destroy the earth." Revelation 11:18.

Note carefully that phrase, "The nations were angry," for it characterizes the time in which we are living. A time when men everywhere long for peace and the anger of the nations keeps us from having peace. A time when two global wars have been fought; the second ending with such frightfulness that men's hearts fail them as they think what the next must be like. A time when ordinarily peaceful nations are maintaining standing armies by conscription. Jesus characterized the times in which we are living in the great prophecy of Matthew 24. "And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places." Verses 6, 7.

Truly it should be a sobering thought to every young person that he is living in a time when the world is to be judged. And yet it should not be *frightening*. The wise person makes preparation for the future. Now is the time to prepare to meet the judgment. Now is the time to know that the record in the book opposite our name will be able to meet the approval of the divine Judge.

How best can one prepare to meet the scrutiny of the great Judge? Might not that be a good thing for us to discuss in the next article?

WHICH DAY *is the* LORD'S DAY?

By C. A. Edwards

AS WE read the newspapers and magazines of our day, we notice frequent complaints voiced by members of the clergy and other well-meaning citizens, about the desecration of the Lord's day. The incorporation of the Lord's Day Act into the laws of the Dominion was, of course, designed to instill in the hearts of our citizens a deeper respect for the Lord's day, which would lead to a more careful observance of it.

In our humble opinion, the sponsors of the Lord's Day Act and those who deplore the laxity in Sunday observance are well-meaning citizens, which is to say, they desire to bring about a better order in modern society. These motives are commendable. However, it is also our humble but firm opinion that they are misguided on at least two points; namely, which is the Lord's day, and what methods should be employed to bring about a better observance of it.

First, a general statement: The Lord doesn't need the help of man, be he potentate or peasant, in pointing out to the world which is the Lord's day. He Himself has already pointed that out in the very heart of the Decalogue. Neither does He need man's aid in teaching men how to observe it. He has amply taken care of that in the Bible. What He needs and wants is a surrendered heart. When this divine want has been met, true Sabbath observance will follow as a natural consequence.

Someone may suggest that God really doesn't need anything. Yes and no. In order to carry out His plan for the eternal state of this earth, He needs surrendered hearts. Without such, there would be no citizens in the new earth. He could easily put this planet out of existence, or He could populate it with people who never lived upon this earth. However, that is not His plan. He has chosen to peo-

ple this terrestrial ball throughout the unending future with individuals who have voluntarily surrendered their hearts to Him during the time of their sojourn here.

Now to be more specific: Is Sunday really the Lord's day? While a formidable array of Scripture passages could be brought forth, we will select only four. For the first one, we go back to the story of creation, Genesis 2:2, 3: "And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made."

Three times in this scripture, we find the seventh day mentioned, which, incidentally, is Saturday. Since God rested on that day, it became in a very definite way *His rest day*. In the very beginning, then, the Lord's day is brought before humanity.

Our second Scripture passage is found in Exodus 20:8-11, which is in the very heart of the Decalogue: "Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

Two designations, "the Sabbath day" and "the seventh day," are here used interchangeably — the "Sabbath" three times and the "seventh day" twice. This scripture is in full harmony with Genesis 2:2, 3 — rest and

blessing are found in both, and the same day of the week is referred to.

Incidentally, by reading the two texts we have used so far, we receive considerable light on the manner of observing the Lord's day. It is well to notice too, the word "remember" in Exodus 20. To those who take the position that the original Sabbath has been lost track of down through the centuries, this word should give cause for considerable perplexity. If it were possible for mankind to lose track of the day, would the Almighty have admonished man to remember it, and would He have placed that admonition in the heart of the ten commandments?

For our third text we go to Isaiah 58:13, 14. This text does not divorce us from the original seventh day, but it gives additional light on its observance. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not





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doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

In this passage the Lord refers to the seventh day Sabbath as *My holy day*. Here is strong authority, indeed, for His followers to-day to speak of the seventh day, Saturday, as the "Lord's day"! Significantly, too, while the author of the Sabbath invites His followers to a programme of proper Sabbath observance, He does not even hint at the advisability of Sunday laws to help bring it about. His pleasing voice may be heard by all who desire to hear it, "Son, give Me thine heart." This must be a voluntary act on our part, and proper Sabbath observance will only be found among those who make this unconditional surrender. Neither a Lord's Day Act nor any other act of man, save that of a yielded

heart, will lead to a proper relationship between God and man.

Lastly, we turn to the New Testament and to the words spoken by the Author of the Sabbath, as recorded in Mark 2:27, 28: "And He said unto them, The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath." Here the Author of the Sabbath, although a Jew in the flesh, pointed out that it was not made for the Jews in particular, but for man — every man who has ever lived upon this earth, regardless of his nationality or the colour of his skin. Again, when He spoke of Himself as being the Lord of the Sabbath, He gave indisputable authority to His followers to speak of the seventh-day Sabbath as "The Lord's day." Those who would remove that designation from Saturday to Sunday find themselves without the slightest scriptural authority.

Because the Saviour chose to do good on the Sabbath day while He

Since God is the maker of the Sabbath, He alone is qualified to command its observance. God declared that the seventh day is the Sabbath of the Lord thy God.

was here on earth, He found Himself in conflict with restrictive laws and man-made ordinances on Sabbath observance, the authors and sponsors of which were the leading religionists of His day. Theirs was a vain worship because the Master at one time said, "But in vain they do worship Me, teaching for doctrines the commandments of men." Matthew 15:9. Instead of the Sabbath becoming a delight in accordance with God's purpose, it had become an intolerable burden. The good deed, the study of God's handiwork in nature, voluntary heart worship motivated by love for the Creator of the Sabbath, had been supplanted by a programme of narrow restrictions and burdensome ceremonies which tended to choke the God-inspired desire for true worship and freedom in the spirit.

The writer is, of course, aware that many to-day who observe the first day of the week, Sunday, for Sabbath do so in honour of Christ's resurrection. It may not have occurred to them that if the wording in the Decalogue could have been changed to allow for a change from the specified seventh day to the first day in the Sabbath commandment, the sacrifice of Calvary need not have been made, nor would there have been a consequent resurrection.

The Sabbath which God sanctified, blessed and gave to man, is more than being desecrated to-day; it is practically lost sight of. Business not only goes on as usual on the seventh day of the week, but its tempo is intensified. It is strange that many religious leaders in our time should even dare to speak of Sunday as "The Lord's day" or "The Sabbath" while setting aside the day which alone is recognized by God as His holy day, the true Sabbath of the Decalogue!

As for the efforts on the part of many well-meaning citizens to clothe Sunday with a Sabbath garment, and make the public "Lord's day conscious" through state support in the enactment of restrictive Sunday laws, the Lord's mark of disapproval and rejection rests upon both actions. When a church finds it necessary to seek the aid of the state in support of its teachings, it proclaims to the world that its teachings are questionable, and that its foundation is weak. True love for Christ will find expression in a recognition of the genuine Lord's day as well as in the proper observance of it. We mortals need to pray constantly that our worship at all times shall be in spirit and in truth.



Easy-Money Madness

Old England is experiencing a gambling mania that is awesome in its statistics. Betting in different forms now involves the astronomical total of \$3,226,000,000 in money, millions of people, and thousands of man-hours in labour each year. Betting on soccer matches involves 7,000,000 coupons a week, totalling in a year's time 70,000,000 pounds value. Twenty dog-racing tracks in the London area draw 4,000,000 people in attendance each week. The managing director of one such establishment, Wandsworth Stadium, last year earned 430,000 pounds—more than any other individual in England or the United States. It is estimated that as much as half of the daily reading matter of a third of the population consists of gambling news. One of the worst and most indefensible features of the situation is the fact that more than 200,000 full-time employees are used in the conduct of these gambling operations. This, coupled with the inevitable absenteeism on the part of those indulging in the actual gambling, presents a serious loss in man power to production-hungry England.

Easy Education

"Ham" radio operators struggling to learn Morse or International code long ago learned that if they fell asleep while listening to the signals from an automatic sender (a device for drilling them on code signals), they woke up sometimes with the code signals memorized. A man by the name of Max Sherover got excited about this when he drilled his little son on memory work while the tot fell asleep. Now Sherover has invented a pillow-speaker, attached to a record-player, with which he says he can teach while you sleep. The machine, it is claimed, will teach effectively only memory work such as mathematical tables, chemical formulas and vocabularies.

Giving Shows Gain

Twenty-six Protestant denominations contributed \$678,087,478 to benevolent purposes and church expenses during 1947. This is a gain of 17 per cent over the previous year. Significant is the mission budget set by Seventh-day Adventists—an amount of \$14,700,000 exclusive of all local church expenses and ministers' salaries. Seventh-day Adventists are among the smaller denominations, numbering only a little more than half a million.

Small Comfort

Light-coloured clothing is better than dark if it's protection from atomic bombs you're looking for. Extreme emaciation may follow exposure to atomic radiation, and this may in time lead to death. Blood transfusions are useful in combating some of the effects of radiation. One should not worry about becoming sterile through such exposure since the chances are that an exposure strong enough to render one sterile would also kill. Toluidine blue, a tissue stain, and protamine sulfate, a protein compound, have been found useful in combating hemorrhage which might result from radiation—so far it has been tried only on dogs.

THE seeker after salvation has recognized his lost and hopeless condition. He has accepted Christ as his personal Saviour. He has confessed his sins, and so far as possible made restitution for his evil doing. It is next in order that he should show his faith in the One who died, was buried and resurrected for the salvation of the human family. This he may do in the ordinance of baptism, which we will consider at this time.

Before dealing with the symbolic meaning of this sacred ordinance, it will be best to consider its method of administration. There is only one method brought to view in the Sacred Record, and that is immersion. Of the work of John, the forerunner of Christ, it is written:

"Then went out to Him Jerusalem, and all Judæa, and all the region round about Jordan, and were baptized of Him in Jordan, confessing their sins." Matthew 3:5, 6.

Notable among those who sought baptism was Christ, the Lord: "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade Him, saying, I have need to be baptized of Thee, and comest Thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered Him. And Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: and lo a voice from heaven, saying, This is My beloved Son, in whom I am well pleased." Matthew 3:13-17.

The record in Mark is even more specific. Of Christ at His baptism it says, "And straightway coming up out of the water," et cetera. Mark 1:10. These scriptures reveal unmistakably that in His baptism Christ was immersed. He is our example.

Further, we are told that "John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized." John 3:23. If John had followed the modern method of sprinkling or pouring, he would not have required "much water."

The practice of the apostles was the same as that of John. Philip preached the gospel to the Ethiopian eunuch. "And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and

The Proper MODE of BAPTISM

According to the Bible

they went down both into the water, both Philip and the eunuch; and he baptized him." Acts 8:36-38.

Please note, the record says: "They went down both into the water, both Philip and the eunuch," and "when they were come up out of the water, . . ." Verse 39.

That the apostolic church employed immersion as the one and only method of baptism is attested not alone by the Sacred Record, but by secular historians as well.

Isaac Taylor Hinton, in his *History of Baptism*, writes: "In another chapter we shall, from the writings of the Fathers, prove that immersion, in the earliest ages, was alone practised in baptism—that afterwards pouring or sprinkling was allowed only in case of the dangerous illness of an unbaptized person—that the whole of the Greek church, and all the Eastern churches, dip to this day—that sprinkling had its origin amidst the most absurd doctrinal errors and superstitious practices—that, except in cases of danger, throughout the Christian church for the first thirteen hundred years, no other mode but immersion was authorized—that this authority, when it occurred, was from Antichrist—and that all who sprinkle have to trace their practice to that polluted fountain."—Pages 47, 48.

Declares the historian Neander: "In respect to the form of baptism, it was in conformity with the original institution and the original import of the symbol, performed by immersion, as a sign of entire baptism into the Holy Spirit, of being entirely penetrated by the same. . . . Baptism was administered at first only to adults, as men were accustomed to conceive baptism and faith as strictly connected. We have all reason for not deriving infant baptism from apostolic institution, and the recognition of it which followed somewhat later, as an apostolical tradition, serves to confirm this hypothesis."—*Church History*, Vol. I, pp. 310, 311.

Dean Stanley, of Westminster, says: "For the first thirteen centuries the

almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word 'baptize,'—that those who were baptized were plunged, submerged, immersed into the water. That practice is still, as we have seen, continued in Eastern churches. In the Western church it still lingers amongst Roman Catholics in the solitary instance of the Cathedral of Milan; among Protestants, in the numerous sect of the Baptists. It lasted long into the Middle Ages."—*Christian Institutions*, p. 19.

The historian Mosheim says this of the method of baptism in the first century of the Christian church: "The sacrament of baptism was administered in this century, without the public assemblies, in places appointed and prepared for that purpose, and was performed by an immersion of the whole body in the baptismal font. At first it was usual for all who laboured in the propagation of the gospel, to be present at that solemn ceremony; and it was also customary, that the converts should be baptized and received into the church by those under whose ministry they had embraced the Christian doctrine."—*Ecclesiastical History*, Vol. I, p. 46.

The Baptism Memorial

The symbolic significance of baptism is clearly stated by the apostle Paul. It is a memorial of the death and burial and resurrection of the Lord Jesus Christ.

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory

of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with Him." Romans 6:3-8.

In baptism by immersion, the candidate, with eyes closed and breath suspended, is immersed in water, a fitting illustration of Christ's death and burial. The candidate is then raised up from the water, a fitting example of the resurrection of his divine Lord.

The old life of sin is buried in the watery grave. The believer is raised up from the watery tomb to walk in newness of spiritual life. As in his old life of sin, he yielded his members as instruments of unrighteousness, now in his new life, alive from the dead, he is to yield his members as instruments of righteousness unto God. "For sin shall not have dominion over you." Romans 6:14. To this the apostle adds in his letter to the Colossians: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Colossians 3:1-4. This earnest admonition we to-day should take home to our own hearts.

Baptism is the door into the church of Christ. In church fellowship one finds hope and courage, strength and endurance. Then, too, it affords the blessed privilege and opportunity of uniting with others of like faith and hope, in giving to others who have not found the Lord, a knowledge of His love and redeeming grace. One who neglects this Christian communion will suffer great loss in his Christian experience.

By

F. M. Wilcox



BIBLE ANSWERS

by your Bible Answerman

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

Dear Bible Answerman: What is your version of the unknown tongues in Acts 2 and 1 Corinthians 14?

In Acts, the second chapter, God gave the disciples the ability to speak in tongues other than their own in order that His name might be glorified through the preaching of the gospel on the day of Pentecost. At this season of the year Jews from many different countries gathered at Jerusalem to celebrate the feast. They spoke the language of the country from which they came, and obviously the disciples had not time or opportunity to learn the various languages of all the visitors. Therefore, God performed a miracle in order that this advantageous moment for the proclamation of a crucified and risen Saviour might not pass.

Peter, on the day of Pentecost, arose and spoke in the tongues of the visiting Jews. The people marvelled, and thousands were converted to Jesus. When they returned to their homes they carried with them a knowledge of the fact that Jesus who was crucified was indeed the Messiah. Then when Paul, Barnabas and others made their missionary journeys a few years later they found believers in many of the different places where they went.

Dear Bible Answerman: Will you kindly tell me why the Jews are known as Israelites? Have the Jews in Palestine a right to set up the state of Israel there? Do the Arabs have any tribal claim on Palestine? Are they descendants of Ishmael the son of Hagar? Why did they start their war to take Palestine and when? K. M. S. Vancouver.

The Jews are known as Israelites because that was the name that God gave to Jacob following his night of wrestling with the angel. I think it is recognized that the Jews feel that the land of Palestine belongs to them by reason of the fact that God gave it to Abraham. The Arabs claim the land by right of possession. They have occupied it for more than one thousand years. The Arabs are descend-

ants of Ishmael the son of Hagar. The current war between the Jews and the Arabs started with the return of the Jews to the Holy Land and their expressed determination to establish themselves as a nation in that place.

Dear Bible Answerman: Notice that the word "under" is applied to *grace* as well as to *law*. Then the question would arise (according to your line of reasoning), Must we violate the terms of *grace* before we could be considered "under *grace*," for you say we must violate the law before we are *under* the law. The term "under the law" must have a far wider scope than what you give it.

The Bible Answerman readily recognizes that there is a sense in which we are under the dominion or control of the law which is not comprehended when we say that a man has come under the condemnation of the law. When a man violates the law which has dominion over him then he comes under the condemnation of that same law. The law of the national government exercises dominion over its subjects, but it is not until it is broken that it visits its condemnation upon its subjects. A man may live, and we suppose many do, all his life under the dominion of the national law and never fall under its condemnation because he never violates it. On the other hand, the moment he violates it he comes under its condemnation and is subject to arrest.

My questioner draws an analogy between being "under the law" and "under grace." He says further that according to my line of reasoning it would be necessary to violate the terms of *grace* in order to be considered "under *grace*." In reply I would

say that in this case the analogy is not true. When the terms of *grace* are violated the subject passes out from under *grace* to be under the condemnation of the law. To be under *grace* it is necessary at all times to observe the terms of *grace*. Before a man may come under *grace* he must comply with the conditions of *grace*, one of which is entire conformity to the law which has dominion over him. In the case of a national criminal it would be the national laws, but in the case of the Christian it would be the law of God, the ten commandments.

Dear Mr. Answerman: Were the ten commandments nailed to the cross, and is it true that we do not now have to obey them? F. J., Alberta.

The ten commandments were not nailed to the cross. There was a law that was nailed to the cross, but it was not the law of God, the ten commandments. The law of types and shadows, that is the law that governed the offering of sacrifices pointing forward to Christ, was nailed to the cross, but the moral law, never. We think this is not hard to see. For centuries the Old Testament worshippers of the true God had offered their lambs as sacrifices, all of which pointed forward to the Lamb of God. However, when Jesus came and gave Himself as a sacrifice on the cross it must follow that the law of types and shadows must come to an end.

The ten commandments are a moral code that cannot be done away with. Even God cannot make a right thing wrong. If it is right that one person should not steal, even God cannot reverse that and make it right to steal. The distinction between the moral law, which is indestructible, and the ceremonial law, which was transitory, is recognized and acknowledged by almost all Christian denominations. We give here a statement from the Baptist Church: "We may be in a period of transition, but the great principles of the Decalogue are just as applicable to-day as when written.



The moral sanctions of the law never have been abrogated. . . . No, our trouble is not with the ten commandments, but with our failure to implant that law in our hearts and instruct our youth therein."—Dr. John Bunyan Smith, San Diego.

John Wesley of the Methodist Church says this: "The most surprising of all the circumstances that attend this strong delusion is, that they who are given up to it really believe that they honour Christ by overthrowing His law, and that they are magnifying His office while they are destroying His doctrine. Yes, they honour Him just as Judas did, when he said, 'Hail Master, and kissed Him.' And He may as justly say to every one of them, 'Betrayest thou the Son of man with a kiss?' It is no other than betraying Him with a kiss to talk of His blood and take away His crown; to set light by any part of His law under pretense of advancing His gospel. Nor indeed can any one escape this charge who preaches faith in any such a manner as either directly or indirectly tends to set aside any branch of obedience; who preaches Christ so as to disannul, or weaken in any wise, the least of the commandments of God."—*Works of Wesley*, Sermon XXV, Vol. 1, pp. 225, 226.

Dear Bible Answerman: I note in the November number of the *Signs of the Times*, your statement that in verse 43 of the twenty-third chapter of Luke, the comma should follow the word "to-day," instead of the word "thee." Also I noted this explanation in an article of yours some two or three months ago.

Would you kindly give me your authority for making this statement? I have a copy of Ferrar Fenton's translation of the Bible. He was one of the great Bible scholars of our times, and his translation of verse 43 agrees with the King James Version, including the placing of the comma. The *Emphatic Diaglott* also places the comma following the word "thee."

The *Signs Bible Answerman* has a great deal of respect for the scholarship of the Bible translators. However, a little study of Luke 23:42, 43 shows that it is indeed true that we have here a misplaced comma that changes the sense of the entire passage.

In order that our readers may see how the insertion of two commas reverses the sense of a sentence we give the following example: "The teacher says the boy is a thief." In this case the boy is the thief, but in the case that follows, by the addition of two commas the teacher is made to be the thief: "The teacher, says the boy, is a thief."

In Luke 23:42, 43 we have a request on the part of the thief, and the granting of the request on the part of Je-

sus: "And he said unto Jesus, Lord, remember me when Thou comest into Thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with Me in paradise."

The dying thief asked Jesus to remember him when He came into His kingdom. In other words, the thief asked Jesus to save him when Jesus came into His kingdom. This was a great stretch of the thief's faith, because Jesus appeared in a defeated, hopeless position as He hung dying upon the cross.

In response to the thief's request Jesus granted it, and He granted it right then; but the key to the whole thing is that Jesus did not come into His kingdom that day in which He hung on the cross, and in fact He has not yet come into it, and He will not come into it until the time of His second coming when He in glory and power raises the righteous dead from their graves, and translates the righteous living and establishes His kingdom. The thief never asked to go to heaven that day, and Jesus never promised to take him to heaven that day. The thief asked to be remembered when Jesus came into His kingdom, and Jesus granted his petition. The thief will be saved, and when Jesus comes in glory the second time the thief will be resurrected and ushered into the newly established kingdom.

If the position be taken from these verses that Jesus promised to take the thief to heaven (paradise) the day He hung on the cross, then according to the following verse Jesus did not keep His promise, for we find that three days later Jesus told Mary in the garden that He Himself had not ascended to heaven: "Jesus saith unto her, Touch Me not; for I am not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God." John 20:17.

Also we find by reading the follow-



ing text that the thief did not die that day, therefore he could not have gone to heaven: "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that He was dead already, they brake not His legs."

Jesus was dead, so there was no reason for breaking His legs to prevent His escape; but the two thieves had not died, therefore their legs were broken. It might be mentioned that Jesus' death upon the cross in a few hours was very unusual. Very often the one crucified lived for a week or even longer. It was the Jewish law that one crucified might not hang on the cross over the hours of the Sabbath day; therefore, since Jesus and the thieves were crucified on Friday, it was necessary according to custom to break their legs to prevent escape. However, in the case of Jesus, He was dead already, and His legs were not broken.

Dear Bible Answerman: Will there be any Sundaykeepers excused after they are told they are keeping the wrong Sabbath?

We think that the answering of this question satisfactorily demands infinite wisdom. Who of us can tell when in the sight of God a wrongdoer is sufficiently told as to be without excuse? We know of instances when an individual was told of the Sabbath obligation, but his mind was blocked by false doctrine and prejudices, and it made no impression on him. However, at a later time when that same person, having passed through certain experiences which served to remove the prejudices, was instructed on the matter of the Sabbath obligation he became willing and obedient. Only God is able to know the integrity of the heart, and therefore only God is qualified to judge.

Dear Bible Answerman: Will you please explain the meaning of 1 Corinthians 15:29: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"

The apostle Paul in his letter to the Corinthian church was making reference to a custom that was prevalent at that time—that of baptizing a living person for someone who had died. However, it is not to be thought that Paul approved the custom or that he attached any value to it.

The World's Oldest and Most Popular Book

(This is Pastor Flynn's "Bible Quiz." After you have studied the lesson, see if you can answer the questions.)

1. Who is the Author of the Bible?
2. Whom did God employ as His stenographic help?
3. What agent did God use to inspire His human penmen?
4. Fill in the blanks:
 - a. "All Scripture is given by, and is profitable for, for, for, for"
 - b. "....., who at sundry times and in divers manners in time past unto the fathers hath in these last days"
5. What are the doctrines of the Bible said to be?
6. What is God's "square and level"?
7. Who is the central figure of both Old and New Testaments?
8. What do you do if you turn your back upon the Bible?
9. List six points from Hebrews 4:12 showing the nature of the Word of God.
 - a. b. c.
 - d. e. f.
10. Wherein does the Bible differ from other books?
11. How did the Filipino become a Christian?
12. Write "false" or "true" after the following sentences:
 - a. Bunyan's "Pilgrim's Progress" is God's standard of measurement.
 - b. John Quincy Adams taught the Bible to his children.
 - c. God's Word is an accurate measurement of spiritual values.
13. What three words did Christ use to resist Satan?
14. Why did David hide the Word of God in his heart?
15. How may a man "cleanse his way" (life)?
16. For what thing were the Bereans commended?

I WILL say of the Lord, He is my refuge and my fortress: my God; in Him will I trust." Psalm 91:2. Three key words stand out in this text—"refuge," "fortress" and "trust." All three, however, are inseparably linked with the one overshadowing Character of the verse—"my God," in whom the psalmist had placed his trust.

A refuge is a shelter or protection from danger or distress. The word used by David is a Hebrew word meaning "a place of hope." Such is our God!

"Rocks, dens, and caves! But I in none of these
Find place of refuge." — Milton.

Says David again in another psalm, "God is our refuge and strength, a very present help in trouble." Psalm 46:1. The Hebrew of this text is enlightening. "God is our high place, our impregnable fortress, very near to us when we get into tight places." And who is there of us that has not got into tight places where life itself was threatened by the fierce assaults of the evil one? To every such one God offers Himself as a protection from danger or distress. Remember Him first when next you find yourself in a "tight place." Better yet, remember Him when life is placid and serene, unroiled by the currents of sin or danger.

"For the Lord is a great God, and a great King above all gods. In His hand are the deep places of the earth: the strength of the hills is His also. The sea is His, and He made it: and His hands formed the dry land." Psalm 95:3-5. In the air, on the land, under earth's surface He may be our refuge.

The psalmist declares God to be not only a refuge but a "fortress." In the words of the great Reformer:

"A mighty fortress is our God,
A bulwark never failing."
— Martin Luther.

A fortress is a stronghold, a fortified place, a place of defence and security. If there is one thing the human heart craves and demands it is security—security against want, security of social parity, security against whatever a future fair or foul may bring. Such security only God offers.

"In Him will I trust" states the psalmist. On another occasion he wrote from experience, "It is better to trust in the Lord than to put confidence in man." Psalm 118:8. David understood the fickleness of human nature. Betrayed by his own son, hunted by one whom he had sought to uphold and honour, he had tasted the bitter experience of putting "confidence in man." Now he declares, "In Him will I trust."

In HIM Will I TRUST

By

Robert H. Pierson

To-day the world needs a revival of David's trust and faith. Instead of trusting in God, man now puts his trust in the inventive genius of fellow mortals. Man's trust for security in this generation is in flying fortresses, superbattleships, atomic bombs and other lethal weapons wreaking death and destruction upon God's earth.

God's Inspired Word declares that just before the second advent of Christ a mighty message of truth will be heralded to earth's remotest bounds calling men and women back to faith and trust in God—calling upon the human family to "fear God, and give glory to Him."

In Revelation, the fourteenth chapter, the apostle John vividly describes the second coming of Jesus:

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe. And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped." Revelation 14:14-16.

Just before this climax of the ages, John, the exile of Patmos, was shown the spectacular proclamation of a message that would revive man's primitive faith in the God of David who



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"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul."

created the heavens and the earth:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell in the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14:6, 7.

Here is no new message. It is the everlasting gospel. It is but the revival of a fundamental truth of God's Word long since buried beneath the debris of doubt, of modernism and higher criticism.

Such an emasculated gospel as the educated doubters of our day proclaim, offers no God who can be a refuge or a fortress—one worthy of man's trust and confidence. They offer us a human Jesus—a good man whose life is worthy of our emulation but not the divine Son of God.

So now, in the sunset of earth's history, when time is short and man's probation lingers yet a little while, God appeals to us to "Fear God, and give glory to Him," to make Him our refuge and our fortress, to place our trust and confidence in Him.

We are to trust Him for He is our

Creator. We are to "worship Him that made heaven, and earth, and the sea, and the fountains of waters." Here is no fellow traveller with any evolutionary theory. There can be no communion of light with darkness, no concord of Christ with Belial, no agreement of the temple of God with idols. (2 Corinthians 6:14, 15.) Our refuge and our fortress must be the God who created the heavens and the earth. Only in Him can we place our trust!

Such a message is indeed being proclaimed to every clime and country. Wherever men dwell to-day the gospel is being heralded with mighty power. From among every class and creed and colour under heaven, men and women are being "called out" and "called back" by being brought face to face with their Creator and Redeemer. They are being taught that if man is to remember his Creator he must remember the Creator's seal of authority—His holy Sabbath day (Ezekiel 20:12, 20) as well as the other nine of the ten commandments.

When man's life squares with heaven's measure then in deed and in truth he may say with the psalmist, "I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust."



The DOCTOR'S VOICE

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



Migraine Headache

Question: What is the cause and treatment of migraine headaches?

ANSWER: Fatigue, worry and anxiety are usual basic causes. It seems well established that what actually happens is that scalp, meningeal, or cerebral blood vessels go into spasm, followed quickly by an abnormal dilatation. During a period of spasm, heat to the side of the head affected is helpful, and, or, a hot foot bath. Surprising relief is sometimes afforded by light massage to the back of the neck and scalp. Adequate rest and freedom from worry and anxiety are essential. Conditioned reflexes seem to play a part, so it is essential to master or forget particularly unpleasant situations which in the past have precipitated attacks.

Ulcerative Colitis

Question: Can ulcerative colitis in a child be permanently cured? Are there any new methods of treatment?

ANSWER: Treatment of this condition has not altered materially over the years. Psychological factors which interfere with recovery are sought for, and where necessary, readjustments on the part of both parent and child are made. A low-residue diet diminishes mechanical irritation—this would exclude meat, coarse vegetables and condiments. Small feedings are better tolerated and are often more nourishing than large ones. Foods which are known to aggravate the symptoms should be scrupulously avoided. Adequate intake of vitamins, particularly vitamin B, is important. If anaemia is present it must be corrected. Paragoric and other opiates are said to give only temporary relief. Soothing substances such as bismuth subcarbonate also have little value. Colonic irrigations are thought by one experienced writer to be "worthless and painful." In severe cases operation to put the colon at rest may be life-saving.

Stuttering

Question: Is there a cure for stuttering?

ANSWER: It is important to recognize that from 15-26 per cent of the words of normal children between the ages of two and six are said to figure in some kind of repetition. The initial sound or syllable of the word is repeated, the whole word is repeated, or the word is part of a repeated phrase. In addition there are frequent hesitations. Furthermore, the average normal child has been found to repeat (a syllable, word, or phrase) forty-five times per thousand spoken words. Non-fluencies are often due to the child's groping for words, "talking over his head," trying to speak while others are talking or not paying attention to him, trying to speak while relatively excited or hurried, et cetera. The physical effort necessary to produce sound is a complicated mechanism anyway, to say nothing of thought processes.

Parents often maintain too high standards for the child in speech as in other matters. They are urged to be a little less critical, a little more tolerant, responsive, warm and affectionate. The adoption of this attitude may go a long way toward "curing" the stutterer. The stutterer stutters because he is afraid he will stutter. Furthermore, the diagnosis of stuttering (often made first by the parent) itself is one of the most important causes of stuttering. Over-anxious parents try to prevail upon the child to "talk slowly," "start over," "think before you speak," "take a deep breath," et cetera. The adoption of a more philosophical attitude first by the parents, and then by the child helps a great deal. The importance of "fear" as a factor in stuttering is admitted. "Since you are going to stutter anyway, you might as well do it voluntarily" is a philosophy that is emphasized. The old struggle to conceal the stuttering is discouraged.

SOMEONE, being asked, "How old are you?" replied, "Six thousand years." He no doubt felt like it. In reality that was his age. It is your age, and it is my age. As a race, we are six thousand years old, and our age is telling on us, for we to-day are suffering the results of our own sins and the accumulated results of our ancestors' sins.

Man, at the beginning, lived to the age of more than nine hundred years. Had not man been endowed with a degree of vitality to which we to-day are strangers, the human race would long ere this have been extinct.

The race is becoming weaker and more infirm. The century mark is now seldom reached. We age prematurely. Deaths from organic diseases are on the increase, and few reach the age of one hundred, ninety, or even eighty years.

I hear someone say, But doctor, is it not true that the average age of life has greatly increased during the past half century? Yes, that is true, but while the average age of life has increased, the maximum age has decreased.

Dr. Haven Emerson, former health commissioner of New York City, tells us that "in the City of New York during fifty years the mortality from scarlet fever diminished ninety-nine per cent, diphtheria ninety-five per cent, pulmonary tuberculosis seventy-nine per cent, acute respiratory diseases 53 per cent." This looks most encouraging. It is an accomplishment of which we may justly be proud. But while the mortality in infancy and from germ diseases diminished, he tells us that mortality from cancer during the same period "increased 176 per cent, from heart disease 187 per cent, from diseases of the arteries 663 per cent."

There are individuals here and there who have succeeded in living to the century mark. At the age of ninety-nine years, Stephen Smith, one of the founders of the American Public Health Association, in addressing the members of the organization at their annual meeting in New York City, at a banquet given in his honour, said:

"Others were associated with me in the founding of this organization; but, like the servant of Job, I can say, 'I only am left alone to tell thee.'" All his former associates, he said, were more robust than was he, and should have been with him on the platform.

A young woman stepped up to him before he went onto the platform and asked, "Dr. Smith, how does it feel to be old?" to which he replied, "I don't know."

His advice to one who was anxious to learn the secret of his long and useful life was, "Take care of your stom-

What Is Your Age?

By D. H. Kress, M. D.

ach the first fifty years of your life, and the next fifty the stomach will take care of you." He himself did this. With him this was not a matter of choice, but of necessity, because he had by inheritance a frail constitution. In his address he expressed the hope of living to the age of 120 years; and, since he had a feeble and infirm constitution and succeeded in living to the age of nearly one hundred, he said he could see no reason why a robust person, living as carefully as he did, should not live even longer than that, and why the expectancy of human life should not be raised above the popular expectancy of three-score years and ten.

Thomas Edison lived to an advanced age. Had he died early in life, it would have been chargeable to himself and not to his ancestors, for his great-great-grandfather lived past the century mark. His grandfather lived to the age of one hundred and three years. To him were born seven children, all of whom lived to advanced ages. Samuel, the father of Thomas, reached the age of ninety-seven years. His excellent heredity combined with careful living was responsible for the useful and long life of Edison. In speaking of himself, Edison said: "I keep my health by dieting. People eat too much and drink too much. Eating has become a habit with almost everyone. It is like taking morphine; the more you take, the more you want. People gorge themselves with rich foods, use up their time, ruin their digestion, and poison themselves." He added: "If the doctors would prescribe dieting instead of drugs, the ailments of normal man would disappear. Half the people are food drunk all the time. That is the secret of my health. I always live abstemiously. It is a religion with me."

Doctor Elliott, who for years was president of Harvard, and one of America's foremost scholars and educators, at the age of eighty said: "That I have borne much labour and responsibility without ever suffering even a temporary breakdown seems to me to be due, after the inheritance of a sound constitution, to my possessing a good muscular and nervous system, preserved by open air exercise and the habit of moderate eating. This may have contributed to the fortunate result, and at no time of my life have I

ever made habitual use of any nerve stimulant, like tea, coffee, tobacco, or alcohol."

Some men are older at forty than others are at sixty. A man of forty with sclerotic or hardened arteries is, in reality, from a medical standpoint, older than is the man of sixty whose arteries are still soft and elastic. It is not merely the arteries that undergo sclerotic changes in old age. The liver, the kidneys, the heart, the brain, the muscles, and even the bones undergo similar changes. This hardening of the tissues

determines the age of the individual. The number of years a person of fifty is capable of living may be determined by the condition of these structures.

When the tissues and organs of the body undergo these degenerative changes, they are no longer capable of functioning as in youth. Glands, which have to deal with the poisons that are introduced into the system or formed within it, are no longer capable of neutralizing or eliminating them perfectly. In time the function of these organs is interfered with to



H. ARMSTRONG ROBERTS

Old age and death are man's great enemies. The former may be deterred by right living, and victory over the latter may be gained through Christ.

the extent that death results from the retention of poisons.

Someone has said, "To live to the age of one hundred years it is necessary to develop a chronic disease early in life, and then take care of it," or possibly it may be necessary to be rejected by a first-class life insurance company. The man who has a chronic ailment and knows it, gives attention, as a rule, to his habits of living. Living more carefully than the one who by heredity has robust health, he may outlive his boastful neighbour who affirms, "I can eat anything." For this reason it is the apparently robust who are as a rule cut off suddenly in life without remedy.

It is possible by careful living to be permeated with a feeling of well-being so that there will not exist the inclination to resort to the use of unnatural stimulants such as tobacco, tea, coffee, and so forth, which the masses feel they must have to keep going. It is lowered vitality that calls for stimulation. Only subnormals feel the need of stimulants, but they, above all, should abstain from their use.

The fact that stimulants are so universally sought is in itself evidence that the human family is subnormal. It also affords the explanation why our boys and girls, because of this defective heredity, are becoming addicts of the cigarette and narcotics. Not much can be hoped for the future. The constantly increasing mortality from heart disease and other organic diseases will continue. To my mind we are in a fair way of depopulation unless some very radical changes in the habits of our people are made speedily.

To improve the race physically and morally, thought must be given to wrong physical habits. A religion that does not direct attention to causes in the effort to get rid of results is of little or no permanent value. It is not enough to say, "Son, be of good cheer; thy sins be forgiven thee." To this must be added, "Sin no more, lest a worse thing come unto thee."

THE GREAT DIVIDE

(Continued from page 7)

contrary to that sense which holy Mother Church, to whom it belongs to judge of the true sense and interpretation of the Holy Scriptures, hath held and doth hold; or even contrary to the unanimous consent of the Fathers." — *Dogmatic Canons and Decrees*, p. 11., The Council of Trent, Session IV, April 8, 1546, in the "Decree Concerning the Edition and the Use of the Sacred Books."

So, here again is another of the gulfs that separate the two great bodies of professing Christians.

The Laity and the Bible

The freedom to read and interpret the Bible is what Protestants believe and advocate for the laity. The fact that we have the British and American Bible Societies testifies to the attitude of the Protestants toward the Bible.

The distribution of the Word of God throughout the world by these two great Protestant societies is infallible proof that they desire to have each soul, as God intended, handle the precious volume for himself. Thank God, we are living in a country that allows the free distribution of the Book of books.

The situation is very different when it comes to the Catholic Church. While she does not exactly prohibit her members from reading the Bible, yet she has never encouraged them to read and study the Sacred Book. If studied, it is done under restrictions. Here is a statement taken from the pen of Cardinal Wiseman:

"In Catholic countries, such as can read, or do read, have access to the Latin Version without restraint. . . . But though the Scriptures may be here permitted [in Great Britain, with notes] we do not urge them on our people; we do not encourage them to read them; we do not spread them to the utmost among them. Certainly not." — *The Catholic Doctrine on the Use of the Bible*, Cardinal Wiseman, p. 26.

In summing up the fundamental difference between the Catholic Church and the Protestant Church regarding the Bible, we can see a great gulf fixed which time has not altered. Their Bibles differ in size, the Catholic having seven added books. The footnotes, marginal references, and the special annotations which accompany the texts that read contrary to the doctrine of the church, are designed to restrict individual thought, and thus partial examination results. When there is a question about the true and full meaning of any passage of scripture, the Bible must be searched for other texts that will speak more clearly on the same subject. Thus the key that unlocks the Bible is the Word itself. All may use the key by prayerful study and by comparing scripture with scripture.

While the Catholic Church holds to her position on the authority and interpretation of the Bible, and restricts its free use among the lay members, there will be no common ground upon which Protestantism and Catholicism can possibly unite, as Protestantism could never step down from her lofty platform of truth and freedom.

AT THE time when the Lawsons settled in Muskoka the Indians had not yet retreated. They were friendly disposed and often showed more than usual interest in the welfare of this new family that had come. When Jimmie was about seven years old he suffered from a serious illness, the aftereffects of which left him blind. An old Indian who had seen much sickness as the seasons had come and gone assured the distressed parents that they need have no fear for the lad. "Do not let him see the sun for a season," he said, "and his sight will come again."

Although Annie was somewhat encouraged by this assurance, there were times during the long dark days that followed when her heart was filled with fear. Could it be possible that Jimmie might be blind for life? She shuddered at the thought. In her anxiety she would turn again to her never-failing Friend. Then she would "trust, and not be afraid." God had been good in sparing Jimmie's life, and now that he was growing stronger each day she resolved to take every opportunity to plant seeds of truth in his young heart. Many were the happy hours Jimmie spent listening to all the interesting Bible stories his mother had to tell. Sometimes she recited familiar portions from the psalms, which she had him repeat after her. Annie had often been encouraged by the comforting words of those psalms, but somehow they never had impressed her so deeply as they did when her little blind boy memorized with her such passages as, "I will bless the Lord at all times: His praise shall continually be in my mouth. . . . O magnify the Lord with me, and let us exalt His name together. I sought the Lord, and He heard me, and delivered me from all my fears. . . . The angel of the Lord encampeth round about them that fear Him, and delivereth them. O taste and see that the Lord is good: blessed is the man that trusteth in Him. . . . The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. . . . Many are the afflictions of the righteous; but the Lord delivereth him out of them all." Psalm 34:1, 3, 4, 7, 8, 17-19.

Other portions of Scripture which Jimmie committed to memory during the remaining months of that year were Psalm 103, 23 and parts of 119, besides the fourteenth and fifteenth chapters of John.

Gradually his sight began to return, and before he had reached his teens it had become almost normal again. Jimmie had now grown to be a strong,

energetic lad who gladly shouldered his share of the duties and responsibilities around the farm. Sometimes when his father went to town and remained too long away, Jimmie was sent in search of him. On one such occasion when he entered the beer parlour his father in a drunken rage caught hold of him, threw him on the floor, and tried to force him to drink some liquor. Jimmie, remembering his pledge, called frantically for help. One of the bar tenders hastened to his aid and he was able to make his escape without having to taste the poison.

Although Jimmie was subjected to much abuse while his father was un-

teach him about God and salvation. It was with a heavy heart that she often watched him gallop away on his high-spirited broncho. Sometimes she feared even the worst. What if he should meet with a fatal accident, and be taken unprepared and lost eternally? Again and again she committed him to the tender care of his heavenly Father. She prayed most earnestly that in some way he would be brought to see the awful danger of continuing to neglect so great salvation.

One morning as he was out on the prairies rounding up the cattle, he was suddenly overwhelmed by a dreadful sense of the judgment to come. An

and in a most domineering tone of voice said, "Lawson, you go on home and mind your own business." Then in a more persuasive way he hastily added, "I'll give you one hundred dollars if you stay away from the election to-morrow." Jimmie was indignant, and firmly replied, "You can't buy me. I'll fight the cursed liquor as long as I have life." The hotel keeper immediately left, and two strangers entered. One of them glared at Jimmie as he backed toward the table. Then pulling a revolver from a drawer he threatened, "We have come to make you promise that you won't go to the election to-morrow. We'll blow

Annie Lawson's Prayers

der the influence of drink, yet he had learned to honour and obey him. He liked to listen to the scholarly way his father could talk and argue. His father had read much from the works of infidel authors and had come to imbibe many of their ideas. Jimmie was gradually getting to enjoy hearing him air his views. Mother Lawson was not a little distressed as she noticed Jimmie beginning to lean toward his father's way of thinking. So it was with a sense of relief that she heard of Peter's plans to sell the farm. Now would be Jimmie's opportunity to get away. He had often expressed a desire to go into the city for a time to learn a trade of some kind.

Several years later, after Jimmie had served his apprenticeship for the painting trade in Toronto, he felt he would like to get back to the free life of the country again; so he moved to Manitoba and began to farm near Dauphin, where his parents later joined him.

At Dauphin the Lawson family were prospered financially, but money did not mean very much to Annie. She had come into possession of the greater riches—the God-given inheritance of every Christian. O, if only Jimmie and his father were Christians! That would mean more to her than all else on earth. The fear she had had for Jimmie when she thought he had lost his sight for life was nothing in comparison with the anxiety she had for him now as she thought of his spiritual blindness.

Her hopes for Jimmie had been high, but now it seemed he had drifted away from all that she had tried to

awful consciousness of the "exceeding sinfulness of sin" came over him, and he saw himself in all his unworthiness. In his extremity he turned to his mother's God and there and then surrendered his heart to Him. That evening when he told his mother he had decided to be a Christian and that he wanted to become a missionary, her joy was almost beyond utterance. "My son," she said, with an expression of deepest emotion, "this is what I have been praying for."

Jimmie was not left long in doubt as to where his mission field lay. Right in his own community there was a work to be done for the poor and needy. It was at this time, too, that the superintendent of the Sunday school was called away; so the minister appointed Jimmie to take charge of that work. He also became a strong supporter of the temperance cause, so much so that the liquor promoters came to regard him as one of their fiercest opponents.

One night just prior to the election Jimmie was returning home from a rousing meeting in which he had taken an active part. A prominent hotel proprietor who had been waiting for his coming beckoned him inside. After securely fastening the door behind him he turned to Jimmie abruptly

your brains out first." "Well, that's the only way you will stop me," replied Jimmie. When these men found that he could be neither bribed nor intimidated they rushed on him like madmen. They gagged him, tied him hand and foot, carried him to the beer cellar, and there threw him on the floor.

As the hours passed Jimmie thought of his mother. He knew she would be waiting for his home-coming and wondering why he was so long away. But he also knew she would be praying for him. On the second morning one of the men came to release him. With an oath he ordered him off the premises and sneeringly informed him that he had lost out. "We've got the liquor anyway." Yes, the liquor promoters had won the day, and it looked to the prohibitionists as though all their efforts had been in vain.

Once more at his freedom Jimmie hastened to catch the first train to Dauphin. Arriving there, he made his way to the chairman of the temperance board. When Mr. Blank heard his story and saw the marks cut by the ropes that had bound him hand and foot, he said, "Sir, we'll see about this." Very soon Mr. Blank and Jimmie were on their way to the headquarters at Winnipeg where they protested the election. The hotel keeper and the men who had bound him were arrested, brought to trial, and proved guilty. One man had been deprived of his freedom to vote, and that was deemed sufficient to disannul the ballot returns. The final outcome resulted in a victory for the temperance cause with a two-thousand majority.

(To be continued)

By

Mary C. Murdoch

Others

*Lord, help me live from day to day,
In such a self-forgetful way
That even when I kneel to pray,
My prayer shall be for others.*

*Help me in all the work I do,
To ever be sincere and true,
And know that all I'd do for You
Must needs be done for others.*

*Let self be crucified and slain,
And buried deep, nor rise again;
And may all efforts be in vain,
Unless they be for others.*

*And when my work on earth is done,
And my new work in heaven's begun,
May I forget the crown I've won,
While thinking still of others.*

*Yes, others, Lord, yes, others,
Let this my motto be,
Help me to live for others,
That I may live like Thee.*

—Chas. D. Meigs.