

Signs of the Times



The Gospel in Pictures (See pages 6, 7)

Biblical Unity (See pages 10, 11)



R. & H.

T. K. MARTIN, ARTIST

Christians, who know God, are not surprised that He has revealed future events, because God knows the future as well as He knows the past. The marvel is that so few people recognize the prophetic import of God's Word.

Why Be **SURPRISED?**

THE following excerpts appearing in light face type, taken from *Time's* review, "The Half-Century" (January 2, 1950), reflect the outlook fifty years ago of a world that ignored the Bible prophecies.

The following excerpts appearing in bold face type, taken from the pen of Ellen G. White, Seventh-day Adventism's best-known writer, reflect the outlook fifty years ago of a church that carefully studied the Bible prophecies.

"Starting with superb confidence the 20th Century plunged vigorously forward from ambush to ambush. Other ages may have suffered greater agonies; none suffered greater sur-

prises. . . . Shock after shock threw civilization into confusion."

"The tempest is coming, and we must get ready for its fury by having repentance toward God and faith toward our Lord Jesus Christ. The Lord will arise to shake terribly the earth. We shall see troubles on all sides. Thousands of ships will be hurled into the depths of the sea. Navies will go down, and human lives will be sacrificed by millions."—*Messages to Young People*, p. 89.

"Soon strife among the nations will break out with an intensity that we do not now anticipate."—*Review and Herald*, Nov. 17, 1910.

"On January 1, 1900, . . . the world, and especially the U.S. . . . looked forward to the 20th Century with a degree of confidence unequalled by any previous age and unregained since. . . . Progress was sure, limitless, irreversible. . . . The prosperity of the land and the mood of the hour seemed to wipe out the black misery of preceding centuries. The worst was over; man was out of the woods."

"We are on the very verge of the time of trouble, and perplexities that are scarcely dreamed of are before us."—*Testimonies for the Church*, Vol. 9, p. 43. (Printed in 1909.)

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"The prophecy of the eleventh chapter of Daniel has nearly reached its complete fulfilment. Soon the scenes of trouble spoken of in the prophecies will take place." "But who reads the warnings given by the fast fulfilling signs of the times? . . . The world, utterly regardless of the warning voice of God, is hurrying on to eternal ruin."—*Ibid.*, p. 14.

"My brethren and sisters . . . do you believe the declarations of His Word concerning what is coming upon the world? Do you believe that God's judgments are hanging over the inhabitants of the earth? How, then, can you sit at ease, careless and indifferent?"—*Ibid.*, p. 27.

"In 1900 all knew that change was at hand, but it was to be gradual and upward, in accordance with popular conceptions of what Mr. Darwin's comforting theory of evolution meant in terms of human society. Few suspected the chasms ahead."

"The agencies of evil are combining their forces, and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones."—*Ibid.*, p. 11.

"The Lord is removing His restrictions from the earth, and soon there will be death and destruction, increasing crime, and cruel, evil working against the rich who have exalted themselves against the poor."—*Ibid.*, Vol. 3, p. 50. (Printed in 1904.)

Will You Be Surprised?

The following quotations are from the pen of Ellen G. White, who lived a century ago. They outline some events which Bible prophecies have prepared Seventh-day Adventists the world over confidently to expect. They will not be surprised by these developments. Will you?

1. *General Union of Leading Protestant Churches Coming.*—"When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the state to enforce their decrees and to sustain their institutions, then Protestant America will have formed an image of the Roman hierarchy, and the infliction of civil penalties upon dissenters will inevitably result."—*The Great Controversy*, p. 445. (Printed in 1888.)

2. *Increasing Judgments of God to Be Laid to Lax Sunday Observance.*—"It will be declared that men are offending God by the violation of the Sunday-sabbath; that this sin has

brought calamities which will not cease until Sunday observance shall be strictly enforced; and that those who present the claims of the fourth commandment, thus destroying reverence for Sunday, are troublers of the people, preventing their restoration to divine favour and temporal prosperity."—*Ibid.*, p. 590.

3. *American Protestants and Catholics Will Co-operate on Sunday Legislation.*—"The Protestants of the United States . . . will reach over the abyss to clasp hands with the Roman power; and under the influence of this . . . union, this country will follow the steps of Rome in trampling on the rights of conscience."—*Ibid.*, p. 588.

"When our nation shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act join hands with popery."—*Testimonies for the Church*, Vol. 5, p. 712. (Printed in 1882.)

4. *United States to Repudiate Its Constitution.*—"When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when . . . our country shall repudiate every principle of its constitution as a Protestant and Republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that . . . the end is near."—*Ibid.*, p. 451.

5. *Every Nation on Earth Will Follow United States in Enforcing Sunday.*—"As America, the land of religious liberty, shall unite with the papacy in forcing the conscience and compelling men to honour the false sabbath, the people of every country on the globe will be led to follow her example."—*Ibid.*, Vol. 6, p. 18. (Printed in 1900.)

6. *Universal Sunday Law "The Last Act in the Drama."*—"The substitution of the laws of men for the law of God, the exaltation by merely human authority, of Sunday in place of the Bible Sabbath, is the last act in the drama. When this substitution becomes universal, God will reveal Himself. He will arise in His majesty to shake terribly the earth. He will come out of His place to punish the inhabitants of the world for their iniquity, and the earth shall disclose her blood, and shall no more cover her slain."—*Ibid.*, Vol. 7, p. 141. (Printed in 1902.)

By

O. B. Gerhart

7. *Coming Sunday-law Issue Will Drive True Christians of All Churches Into One Fold.*—"When the storm of persecution really breaks upon us, the true sheep will hear the true Shepherd's voice. . . . Then will . . . the whole earth be lightened with the glory of the Lord."—*Ibid.*, Vol. 6, p. 401.

"Christians of past generations observed the Sunday, supposing that in so doing they were keeping the Bible Sabbath; and there are now true Christians in every church, not excepting the Roman Catholic communion, who honestly believe that Sunday is the Sabbath of divine appointment. God accepts their sincerity of purpose and their integrity before Him. But when Sunday observance shall be enforced by law, and the world shall be enlightened concerning the obligation of the true Sabbath, then whoever shall transgress the command of God, to obey a precept which has no higher authority than that of Rome, will thereby honour popery above God."—*The Great Controversy*, p. 449.

"The holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers. . . . God [has] children who do not see and keep the Sabbath. They have not rejected the light upon it. And at the commencement of the time of trouble, we . . . [will go] forth and [proclaim] the Sabbath more fully. . . . And at this time . . . they [will come] out and [endure] the persecution with us."—*Early Writings*, p. 33. (Printed in 1851.)

You Need Not Be Surprised

The first half of this momentous century has driven its entire host of lauded prophets into exile. Huddled in sackcloth, scientist, historian, and philosopher stand afar off from their pedestal now, hushed and afraid. What new terrors does the remainder of this disappointing century hold? Men wonder.

Will humanity *never* turn to hear the voice of God? Will they *never* open the Book of God with at least as much interest as they did Darwin and H. G. Wells?

If any wish to know just how specific and clear Seventh-day Adventists were on events to come during this century, they need only consult their expositions of Bible prophecies, written fifty years ago and more, samples of which appear on this page.

Furthermore, the Adventists are as definite and decisive about the future of this century as they were about the past, and for the same reasons. True, their contemporaries

(Please turn to page 15)

The LAW

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 Is

NO MORE

I WAS telling Mr. Wright about the binding nature of the law, and he laughed at me," said Mr. Hoover.

"What is his idea about it?" asked his wife.

"He said that we are not under the law now, but under grace, and that that has been true since Christ died on the cross. According to him, Christ did away with the law. He said no one was ever able to keep the ten-commandment law."

"That seems strange," replied Bertha Hoover thoughtfully. "You remember that Pastor Flynn read the words of Christ from the Bible to the effect that not 'one jot or one tittle' should pass from the law, and Christ said that He did not 'come to destroy, but to fulfil' the law. Did you tell Mr. Wright that?"

"Yes, I did, but he had his Bible there and he read Colossians 2:14: 'Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross.' He said that Christ nailed the law to the cross, and that was the end of it as far as we are concerned."

"I don't believe the Bible contradicts itself," said Mrs. Hoover spiritedly, "although I'll admit I don't understand it. Perhaps Pastor Flynn can explain this verse. It's time for us to leave for the Bible study. On our way over you can tell me more of what Mr. Wright said."

"Last week we studied about the law that Christ established," began Pastor Flynn, "but this week we are going to study about the law that He abolished. Some people become confused on this point, and claim that Christ abolished all law, and this is a fatal mistake that will result in the loss of many souls to the kingdom of God. There is a law that Christ established, and there was a law—the ceremonial law—that He abolished when He died on the cross."

Burt and Bertha Hoover exchanged glances.

"In distinguishing the ceremonial law from the moral law, John Wesley had this to say: 'The ritual or ceremonial law, delivered by Moses to



The ceremonial law was never intended to be more than a temporary measure. It was "added" because of the violation of the moral precepts, the Ten Commandments.

the children of Israel, containing all the injunctions and ordinances which related to the old sacrifices and service of the temple, our Lord did indeed come to destroy, to dissolve, and utterly abolish. To this bear all the apostles witness. . . . This "hand-writing of ordinances our Lord did blot out, take away, and nail to His cross." But the moral law contained in the ten commandments, and enforced by the prophets, He did not take away. It was not the design of His coming to revoke any part of this. This is a law which never can be broken, which "stands fast as the faithful Witness in heaven." . . . Every part of this law must remain in force upon all mankind, and in all ages.—*Sermons on Several Occasions*, 1839 ed., Vol. 1, pp. 221, 222."

"Pastor Flynn," spoke up Harry Pierson, "you said that Christ brought the ceremonial law to an end when He died on the cross. Just how did He do this?"

"I believe that Daniel 9: 26, 27 will help to answer this question: 'After threescore and two weeks shall Messiah be cut off. . . . And He shall confirm the covenant with many for one week; and in the midst of the week He shall cause the sacrifice and the oblation to cease.'

"You will notice Daniel prophesied of Christ that He would cause the 'sacrifice and the oblation' to cease. This has reference to the offering of sacrifices, all of which pointed forward to Christ, and all of which came to an end when Christ died on the cross. There were literally hundreds of ceremonial laws which governed the sanctuary and temple service of the sin offering, the trespass offering, the burnt offering, the morning and evening oblation, and of feast days, fast days, holydays and new moons. All these things were typical. They pointed forward to Christ. When the sinner in Old Testament times brought his offering to the door of the sanctuary, he brought a type of the true Lamb of God. It was in this way that the sinner expressed his faith in the promise of the coming Redeemer.

"The ceremonial law was a remedial system that was made necessary because of the transgression of the moral law. Here is what one author says about it: 'Had the law of God never been transgressed, there would have been no death, and no need of a Saviour; consequently there would have been no need of sacrifices. . . . If man had kept the law of God, as given to Adam after his fall, preserved by Noah, and observed by Abraham, there would have been no necessity for the ordinance of cir-

cumcision. . . . And had the people practised the principles of the ten commandments, there would have been no need of additional directions given to Moses.'—*Patriarchs and Prophets*, Mrs. E. G. White, pp. 363, 364."

"A little while ago you spoke of people being confused about the moral and ceremonial laws," said Mrs. Hoover. "Doesn't the Bible make the distinction clear? What is the reason for this confusion?"

"Yes, the Bible does make the distinction clear. It tells us plainly that the law of types and shadows was nailed to the cross, but the trouble is, some people do not like the moral law of God, and do not want to obey it, so they take the texts which apply to the abolishing of the ceremonial law and apply them to the moral law. Colossians 2:14 is a verse that marks the distinction very clearly, yet it is often used to show



that Christ did away with His Father's law: 'Blotting out the *hand-writing of ordinances* that was against us, which was contrary to us, and took it out of the way, *nailing it to His cross.*'

"Here we are told distinctly that it was the *hand-writing of ordinances* that Christ nailed to His cross. Not one word is said here about the moral precepts of the ten commandments, yet there are many who cite this verse to show that the ten

commandments were abolished. Besides that, when we read verses sixteen and seventeen of that same chapter, we are told exactly what ordinances were taken out of the way and nailed to the cross:

"'Let no man therefore judge you in *meat*, or in *drink*, or in respect of an *holyday*, or of the *new moon*, or of the *sabbath days*: which are a shadow of things to come; but the body is of Christ.' Colossians 2:16,17.

"It is not difficult as we read these verses to see that the writer is talking about ceremonial things, because mention is made of 'meat', 'drink', 'holyday', 'new moon,' and 'sabbath days.' The sabbath days referred to here are not the weekly Sabbath, but rather the seven yearly ceremonial sabbaths that were observed in connection with the Jewish national feasts.

"Ephesians 2:15 is another scripture that is plain on this point: 'Having abolished in His flesh the enmity, even the *law of commandments contained in ordinances*; for to make in Himself of twain one new man, so making peace; and that He might reconcile both unto God in one body by the cross, having slain the enmity thereby.'

"Is the distinction between the moral and ceremonial laws recognized by the leaders of the various Protestant denominations?" asked Mrs. Saunders.

"Yes, it is recognized by many Protestant writers and commentators," replied Pastor Flynn. "'The ceremonial law taught of the holiness of God and of a coming Saviour, and was designed to provide for restored obedience to the moral law.'—*The Ten Commandments and the Lord's Prayer*, Ferdinand S. Schenck, p. 11.

"This is a quotation on the point from H. Grattan Guinness, in *Creation Centred in Christ*, page 31: 'The moral law revealed the disease for which He [Christ] brought the remedy. Its precepts were designed to convince of sin. On the other hand, the ceremonial law was suited to typify the remedy for sin. It contained a shadow of the "good things" of the gospel. It pictured the way of salvation.'

"This quotation sets forth the matter very clearly: 'There are many who try to blend these two systems, using the texts that speak of the ceremonial law to prove that the moral law has been abolished; but this is a perversion of the Scriptures. The distinction between the two systems is broad and clear. The ceremonial system was made up of symbols pointing to Christ, to His sacrifice and His priesthood. This ritual law, with its sacri-

By

Dallas Youngs

fices and ordinances, was to be performed by the Hebrews until type met antitype in the death of Christ, the Lamb of God that taketh away the sin of the world. Then all the sacrificial offerings were to cease. It is this law that Christ "took out of the way, nailing it to His cross." But concerning the law of ten commandments the psalmist declares, "Forever, O Lord, Thy word is settled in heaven." And Christ . . . teaches, not merely what the claims of God's law had been, and were then, but that these claims should hold as long as the heavens and the earth remain. The law of God is as immutable as His throne. It will maintain its claims upon mankind in all ages. . . .

"While the Saviour's death brought to an end the law of types and shadows, it did not in the least detract from the obligation of the moral law. On the contrary, the very fact that it was necessary for Christ to die in order to atone for the transgression of that law, proves it to be immutable."—*Patriarchs and Prophets*, Mrs. E. G. White, p. 365."

"The distinction between the two laws is clear enough to me," said Mr. Ryan, "but the thing I don't see is this: If the ceremonial law was a good law in the Old Testament, then why isn't it a good law now?"

"Hebrews 10:1 may give you some help on that," replied Pastor Flynn: "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect."

"The ceremonial law was but a shadow or a promise of the 'good things to come' in Christ. At best it was unsatisfactory because it was typical and shadowy, and the blood of the sacrifices had in it no power to cleanse the sinner. It simply pointed the sinner to Christ, who would in the 'fulness of time' come and shed His royal blood to atone for sin."

"The sinner as he brought his sacrifice and confessed his sin upon it recognized that the blood of the animal in itself had no power to take away his sins. However, the sacrifice of the animal impressed upon his mind the enormity of his transgression and the heinous character of his sin. Here was an innocent lamb that had done no wrong, and which had committed no sin; yet it must die bearing the sinner's sins, and according to the law the sinner himself must slay the victim. This tragic drama pictured to the sinner's mind the fact that the promised Messiah would be an innocent victim bearing the sinner's sins, and that it would be the

hand of the transgressor that would slay Him.

"Then said He, Lo, I come to do Thy will, O God. *He taketh away the first, that He may establish the second.*' Verse 9. 'Above when He said, *Sacrifice and offering and burnt offerings and offering for sin Thou wouldst not, neither hadst pleasure therein; which are offered by the law.*' Verse 8.

"Albert Barnes makes an interesting comment on these verses: 'The word "first" here refers to sacrifices and offerings. He [Christ] takes them away—that is, He shows that they are of no value in removing sin. He states their inefficacy, and declares His purpose to abolish them. "That He may establish the second." To wit, the doing of the will of God. . . . If they had been efficacious, there would have been no need of His coming to make an atonement.'—*Notes on the New Testament*, Vol. 9, p. 228."

"Since we have been attending these Bible classes I have got into the habit of reading my Bible almost every day," said Mrs. Ryan. "I remember reading that when Jesus died on the cross the veil of the temple was torn. Does that have any bearing on the subject to-night?"

"Yes, the supernatural rending of the veil signifies that the temple service had come to an end as far as God was concerned. Suppose we read the verse, Mrs. Ryan: 'Jesus, when He had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent.' Matthew 27:50, 51.

"For centuries the veil had separated the holy place from the most holy place. It was the duty of the priests to minister daily in the holy place, the first apartment of the sanctuary; but no man could enter into the most holy place, except the high priest, and that only on the Day of Atonement, which occurred on the tenth day of the seventh month. When Christ died, the veil was rent from top to bottom, showing that no human hands had done it. The most holy place was exposed to public view for the first time. This is the fulfillment of Daniel's prophecy that Christ would 'cause the sacrifice and the oblation to cease.'"

"Last Wednesday night you showed by a comparison of Bible texts that the ten commandments were identical in character to the character of God. I wonder if you could give us references to show the contrast between the moral and the ceremonial laws," asked Mrs. Saunders hopefully.

(Please turn to page 15)

IN THE beginning God "made man upright; but they have sought out many inventions," or, as Leeser's translation puts it, "many sinful devices." Ecclesiastes 7:29. Adam was made "in the likeness of God." "So God created man in His own image, in the image of God created He him; male and female created He them." Genesis 5:1; 1:27. In tracing back the genealogy of Jesus we learn that Adam was "the son of God." Luke 3:38.

Adam and Eve in their Eden home had a knowledge of the law of God; its precepts were written on their hearts. When they fell into sin, God did not change His law, but a remedial system was established to bring them back to obedience. The promise of a Saviour was given, and sacrificial offerings pointing forward to the death of Christ as the great Sin-offering were established. "Had the law of God never been transgressed, there would have been no death, and no need of a Saviour."

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4. Having transgressed the law of God, man was brought under the penalty of death.

"The fall of man filled all heaven with sorrow. The world that God had made was blighted with the curse of sin, and inhabited by beings doomed to misery and death. There appeared no escape for those who had transgressed the law. Angels ceased their songs of praise. Throughout the heavenly courts there was mourning for the ruin that sin had wrought.

"The Son of God, heaven's glorious Commander, was touched with pity for the fallen race. His heart was moved with infinite compassion as the woes of the lost world rose up before Him. But divine love had conceived a plan whereby man might be redeemed. The broken law of God demanded the life of the sinner. In all the universe there was but one who could, in behalf of man, satisfy its claims. Since the divine law is as sacred as God Himself, only one equal with God could make atonement for its transgression. None but Christ could redeem fallen man from the curse of the law, and bring him again into harmony with Heaven. Christ would take upon Himself the guilt and shame of sin,—sin so offensive to a holy God that it must separate the Father and His Son. Christ would reach to the depths of misery to rescue the ruined race.

"Before the Father He pleaded in the sinner's behalf, while the host of heaven awaited the result with an intensity of interest that words cannot

By
E. E.
Andross

The sanctuary and its service was the gospel enacted.



R. & H.

The GOSPEL in PICTURES

express. Long continued was that mysterious communing,—‘the council of peace’ (Zechariah 6:13) for the fallen sons of men. The plan of salvation had been laid before the creation of the earth; for Christ is ‘the Lamb slain from the foundation of the world’ (Revelation 13:8); yet it was a struggle, even with the King of the universe, to yield up His Son to die for the guilty race. But ‘God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life’ (John 3:16). O, the mystery of redemption! the love of God for a world that did not love Him! Who can know the depths of that love which ‘passeth knowledge’? Through endless ages, immortal minds, seeking to comprehend the mystery of that incomprehensible love, will wonder and adore.”—*Patriarchs and Prophets*, pp. 63, 64.

Very soon after the fall of man, the Lord revealed to Adam the course to be followed in expressing faith in the plan of salvation. The Lord said to Adam and Eve, “The life of the flesh is in the blood: and I have given it to you upon the altar to

make an atonement for your souls: for it is the blood that maketh an atonement for the soul.” Leviticus 17:11. Again, “Almost all things are by the law purged with blood; and without shedding of blood is no remission.” Hebrews 9:22.

Concerning Cain and Abel we read: “They were acquainted with the provision made for the salvation of man, and understood the system of offerings which God had ordained. They knew that in these offerings they were to express faith in the Saviour whom the offerings typified.”—*Ibid.*, p. 71.

The services in the sanctuary built by Moses, and in the temple built by Solomon were typical of the services in the heavenly sanctuary since the ascension of Christ. “Christ was the foundation and life of the temple. Its services were typical of the sacrifice of the Son of God. The priesthood was established to represent the mediatorial character and work of Christ. The entire plan of sacrificial worship was a foreshadowing of the Saviour’s death to redeem the world. There would be no efficacy in these offerings when the great event toward

which they had pointed for ages was consummated.”—*The Desire of Ages*, p. 165.

“In the ministration of the tabernacle, and of the temple that afterward took its place, the people were taught each day the great truths relative to Christ’s death and ministration, and once each year their minds were carried forward to the closing events of the great controversy between Christ and Satan, the final purification of the universe from sin and sinners.”—*Patriarchs and Prophets*, p. 358.

“Those who would share the benefits of the Saviour’s mediation should permit nothing to interfere with their duty to perfect holiness in the fear of God. The precious hours, instead of being given to pleasure, to display, or to gain-seeking, should be devoted to an earnest, prayerful study of the Word of truth. The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise, it will be impossible for them to exercise the faith which is essential at this time, or to occupy the position which God designs them to fill. Every individual has a soul to save or to lose. Each has a case pending at the bar of God. Each must meet the great Judge face to face. How important, then, that every mind contemplate often the solemn scene when the judgment shall sit and the books shall be opened, when, with Daniel, every individual must stand in his lot, at the end of the days.

(Please turn to page 11)



WORLD AS WE SEE IT!

**A Prophetic Interpretation
of Current Events!**

You Cannot

ABRAHAM LINCOLN, sage of a century ago, is reputed to have given some advice that seems particularly pointed at this present time. Said Lincoln:

"You cannot bring about prosperity by discouraging thrift.

"You cannot strengthen the weak by weakening the strong.

"You cannot help the wage-earner by pulling down the wage-payer.

"You cannot further the brotherhood of man by encouraging class hatred.

"You cannot help the poor by destroying the rich.

"You cannot establish sound security on borrowed money.

"You cannot keep out of trouble by spending more than you earn.

"You cannot build character and courage by taking away man's initiative and independence.

"You cannot help men permanently by doing for them what they should and could do for themselves."

Lincoln's advice pertains to economics and to human relationships. In our capacity as religionists and clergymen we would like to give some "You Cannots," as pertain to the service of God and to the gaining of eternity.

You cannot at the same time serve God and the world.

You cannot gain the eternal reward if you love money more than you love God.

You cannot please God if you love yourself more than you love your neighbour.

You cannot escape condemnation if you violate God's law.

You cannot gain the approbation of heaven if you do not "search the Scriptures."

You cannot expect God to save you if you have no faith.

You cannot trample under foot the Son of God and hear the "well done, thou good and faithful servant."

You cannot gain entrance into the kingdom if you "rob God" of the tithe.

You cannot despise the precious blood of Jesus and be saved.

You cannot save yourself.

The Past Decade

PRIOR to World War II, which began by the German invasion of Poland on September 1, 1939, Hitler, under one pretext or another, had made no inconsiderable territorial acquisitions. The "appeasement" policy of the democracies offered no resistance. Ten days before September 1, the German Fuehrer made a nonaggression treaty with Russia. This, as he supposed, secured his eastern frontier.

Now the Nazis began singing the song, "To-day Germany Is Ours; To-morrow the Whole World." The democracies realized suddenly that appeasement had failed, and began to prepare frantically for war.





Are these horrible scenes of warfare and bloodshed to be re-enacted in a third world war? The Bible holds out no prospect of peace until the establishment of Christ's kingdom.



WAR INFORMATION BOARD

However, they were eight years behind Germany and Italy.

Two days after the invasion of Poland, England and France declared war on Germany, thus supporting the attacked country. However, neither of these hitherto great military powers was in a position to render any immediate military assistance. Poland looked in vain for the planes of Great Britain to darken the skies and drive off the Stuka bombers. Within a month Polish resistance was destroyed, and the country was divided between Germany and Russia.

Then began what historians describe as the "phony" war. Newspaper men called it the "sitzkrieg." This phase of World War II lasted for eight months. The Germans behind their Westwall were consolidating their forces and preparing for the invasion of the low countries and of France. France, behind its Maginot Line, felt secure. Was not this the greatest system of fortifications ever built? However, France's fortifications and army, as Belshazzar's of old, were rendered ineffectual owing to the intoxicated condition of the personnel.

On May 10, 1940, Germany invaded Holland, Belgium and Luxembourg. British and French troops moved out of their positions in northern France to meet the oncoming Germans. When the smoke of battle cleared away, Hitler was master of the low countries, and his troops were sweeping into France. The Allied forces were overwhelmingly defeated. France was lost. The only bright spot in the entire disaster as far as the Allied powers were concerned was the miracle of Dunkerque.

Fighting a rear-guard action, the British Army concentrated at this one remaining port. Here the British people united their efforts with the military. Using every available boat, fishing smack and private yacht, the army, 330,000 men, was evacuated from the bloody beaches of Dunkerque.

Space fails to tell of the Battle for Britain, the Greek-Italian War, the North Africa Campaign, the Balkan Campaign, the Battle for Crete, the Russian Campaign, the Battle of the Atlantic, air warfare, the war with Japan, the invasion of Italy, the

collapse of the central powers, the atom bomb and the surrender of Japan.

After the close of armed hostilities came the effort for peace. Opportunist Russia took and was given dominion over no less than ten Balkan countries, together with huge supplies of factories and machinery in the German disarmament programme.

Then came the air-lift, which was the West's answer to the Russian attempt to drive them out of Berlin.

What is the status to-day, and what the prospect for to-morrow? To-day two colossal giants face each other across the Atlantic, the Pacific, and across the roof of the world. Will there be a third world war? It seems inevitable. We know of no instance in history when nations prepared for war and war did not follow. The conditions that make for war are extant: greed, distrust, suspicion, personal and national selfishness, fear, hatred, and tired, confused, and sometimes intoxicated statesmen.

Jesus indicated that wars would mark the last days of the world's history. "Nation shall rise against nation, and kingdom against kingdom." Luke 21:10.

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

THE Bible is more than a book. It is a library. It was not composed or compiled by one man. Its separate parts were written at different times over a period of sixteen hundred years. There is a surprising variety and diversity in both the style and the character of its many sections. Some are historical, others poetical. Some contain laws, others lyrics. Some are prophetic, others symbolic. The New Testament has four Gospels, one book of ecclesiastical history, twenty-one letters to churches and individuals, and closes with a prophetic book filled with mystic symbolism and Oriental imagery.

Notwithstanding all this diversity, there is such an obvious unity running through it from Genesis to Revelation, from Moses in the wilderness to John on Patmos, that this very unity constitutes one of the most impressive evidences of the divine origin of this Book.

No Collision and No Collusion

In such a collection of writings the presumption against unity would naturally be strong. No other book was ever composed and compiled under circumstances so disadvantageous to unity and harmony. Yet all the criticism of more than thirty centuries has failed to discover one important and irreconcilable contradiction even in the writings of those most widely separated in time. There is no collision. Yet there could be no collusion.

The unity of this unique Book manifests itself in many ways. There is a unity of purpose seen throughout. That purpose is to set forth the record of God's scheme of salvation. In the early books are the promises of that salvation. In the following books are the providences making that salvation possible. In still later books are the prophecies of that salvation. In the Gospels is revealed the Person who wrought out the salvation. In the Acts is the record of the preaching of the salvation. And in the Revelation are the predictions disclosing the outcome of this salvation.

So, too, there is a unity of subject. Christ is the key of Scripture throughout. It is Christ who gives it its historical and spiritual unity. He is the One whom the earlier books foretell. It is He who leads His people out of Egypt, who speaks the law on Sinai, who preserves them from destruction by their enemies, who establishes them in their own land of promise, who speaks through their prophets, who finally appears as the Messiah, who lays the ground-work of salvation in His ministry, death, and resurrection, who now ministers in heav-



H. A. ROBERTS

en as an intercessory Priest, and who is to come in the clouds of heaven to establish His long-awaited and everlasting kingdom. To Him all the writers of the Sacred Books give witness.

Its Never-varying Theme

The unity of the Bible appears, too, in its never-varying theme. It runs from Genesis to Revelation. It is the cross of Christ. In the older writings that cross appears in the promises, in the prophecies, in the pictures. Sacrifices and types symbolize it. Prophets and seers foretell it. Psalmists and priests sing of it. Rites and ceremonies reveal it. Lawgivers and rulers fix their hopes upon it. In the

Gospels we are led up to it. And there Christ provides it. Then the Acts proclaim it. The epistles explain it. And the Revelation glorifies it in the universal song: "Worthy the Lamb that was slain."

The unity of the Bible is seen, again, in its symmetry. This is apparent everywhere. It is in the literary structure as well as in the doctrinal teaching. In the Old Testament, Moses and the prophets teach the same things as do Christ and the apostles in the New Testament.

In the Old Testament a foundation is laid in the five books of the Pentateuch. Everything following is built upon these and the truth they set forth. In the New Testament a

BIBLICAL UNITY

By Carlyle B. Haynes

and in the last book about the new creation.

Here is the account of the creation of the heavens and the earth; there of the new heavens and the new earth. Here is the account of the rivers that watered the garden; there of the pure river of the water of life, clear as crystal. Here of the tree of life in Eden; there of the tree of life in the midst of the Paradise of God. Here of God who came down to talk and walk with man; there of the tabernacle of God restored to men. Here of the curse that came by sin; there of the eternal removal of the curse.

How can this unity be accounted for? There is no possible answer which can be given unless a supernatural superintendence is admitted. If men alone worked on this Book, without divine guidance, then the Bible is the most unaccountable miracle ever known. But if God actually superintended the production of this Book, and all who laboured on it were guided by Him, then its unity is that of a divine plan; its harmony is that of a supreme intelligence and will.

Proof of Divine Superintendence

Consequently the impressive unity of the Bible is among the most convincing proofs of its divine origin. Only divine guidance, divine superintendence, could have planned and fitted together the work of so many men of different lands, different times, different speech, and different talents, into a perfect, harmonious whole. Even if these men had failed to claim divine inspiration, we would have been compelled to invent such an explanation to account for the otherwise unaccountable phenomenon of this Book.

We are, therefore, inevitably impelled to one conclusion. Some years ago the vehicular Holland Tunnels were driven under the Hudson River, connecting New Jersey with New York. Many shifts of men worked toward each other from opposite sides of the river. They worked practically in the dark so far as knowing where the others were or what they were doing. Finally they met, far under the bed of the river, and the tunnels they were driving fitted so well together that no one needed to be told that there was a directing

mind which had planned the whole enterprise.


In the same way the writers of the books of the Old and New Testaments, while working separately, little knowing either what the others did or the meaning of their own words (1 Peter 1:11), finally had all they had done brought together. Then it was seen that they had worked together, and their work fitted together in every part. No one should need to be told that this demonstrates both the power and the presence of a master mind, controlling and directing throughout. This is none other than the Spirit of the living God.

THE GOSPEL IN PICTURES

(Continued from page 7)

"All who have received the light upon these subjects are to bear testimony of the great truths which God has committed to them. The sanctuary in heaven is the very centre of Christ's work in behalf of men. It concerns every soul living upon the earth. It opens to view the plan of redemption, bringing us down to the very close of time, and revealing the triumphant issue of the contest between righteousness and sin. It is of the utmost importance that all should thoroughly investigate these subjects, and be able to give an answer to every one that asketh them a reason of the hope that is in them.

"The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven. We must by faith enter within the veil, 'whither the Forerunner is for us entered' (Hebrews 6:20). There the light from the cross of Calvary is reflected. There we may gain a clearer insight into the mysteries of redemption. The salvation of man is accomplished at an infinite expense to heaven; the sacrifice made is equal to the broadest demands of the broken law of God. Jesus has opened the way to the Father's throne, and through His mediation the sincere desire of all who come to Him in faith may be presented before God."—*The Great Controversy*, pp. 488, 489.



What other book in the history of the world was ever written over a period of sixteen hundred years, as was the Bible? Yet the Bible has unity in all its parts. This fact alone proves its divine origin.

foundation is laid in the four Gospels. Everything following is built upon these and the truth they set forth.

Every book fits into the general scheme. Not one could be lost without maiming the whole Bible. Each section demands every other. The Decalogue is not complete without the Sermon on the Mount. The narrative of the Gospels is made necessary by Isaiah's prophecy. Revelation is the complement of Daniel. Leviticus cannot be understood without the Epistle to the Hebrews. The Passover foreshadows the Lord's Supper. The Lord's Supper fulfils and interprets the Passover. We read in the first book about the first creation,



THUS far in our study of the three symbolic powers, "the dragon," "the beast," and the "false prophet" of Revelation 16 which were to share world dominion in the last days, we have seen that two of them are definitely related to giant political and ideological systems in the world to-day.

The red pagan "dragon" of imperial Rome has as its lineal descendant through the Byzantine or Eastern Roman Empire, the "red" and "pagan" colossus of the Union of Soviet Socialist Republics.

Then the nations of Western Europe—which constitute the body of the ten-horned "beast"—after being separate and distinct for more than a millennium and a half are moving, as prophecy forewarned, toward a United Papal States of Europe.

Seeing then that the "dragon" and the "beast" represent not merely the ideologies of paganism and papalism, but also clearly defined territorial regions of the earth's surface, we may reasonably expect that the "false prophet" also represents both an ideology and a territorial and governmental region of our modern world. So we ask, Is there any correspondence between this third member of the "Big Three" of Revelation 16 and any modern world power?

If you have a Bible with marginal references you will probably find that there is a cross reference by the words "false prophet" in Revelation 16:13 to another verse in the same book, Revelation 13:11, where is recorded a vision which John had of "another beast coming up out of the earth; and he had two horns like a lamb."

Clearly the compilers of the marginal references associated the third of the "Big Three" of Revelation 16 with this second "beast" of Revelation 13. And they had every reason to do so, for in chapters twelve and thirteen we have first of all an extended description of the "dragon," then an account of the "beast," and finally a description of this "other beast," which obviously must be identical with the last of the "Big Three" in chapter sixteen, that is, the "false prophet."

To identify the "false prophet" of Revelation 16, therefore, we must identify the lamb-like beast of Revelation 13.

A New Political Power To Arise

It is clear that this two-horned beast would be a political power, since the symbolism is parallel with that of the lion, bear, leopard, and

Leviathins of Business

Big business is far from declining in size or control of chosen areas, according to a new report of the United States' Federal Trade Commission. In a ninety-six-page report the commission pointed out that just 113 corporations control 50 per cent of all the manufacturing facilities, and that in thirteen industries 60 per cent of all manufacturing facilities are owned by three companies in each industry. As examples of centralization of industry, the commission pointed out that Alcoa, Reynolds Aluminum and Kaiser's Permanente Metals control the aluminum production of the United States; four tobacco companies own 87.8 per cent of all of that industry's manufacturing facilities; Armour and Swift control 54 per cent of the country's meat-packing capital assets; four companies own 57 per cent of the rug-weaving business; one company controls 46 per cent of the biscuit-making business; one company controls 57 per cent of all the linoleum-making equipment; and two companies control 92 per cent of the capital assets of the tin-can-making industry.

TV in Colour

Both the Columbia Broadcasting System and the Radio Corporation of America have announced that colour television for the consumer is here. First in the field, CBS is facing stiff competition now from RCA, which claims to have a system that can make any television set a colour set when fitted with a colour adapter. CBS has reportedly spent nine years and \$3,500,000 in colour research, all of which may be lost if RCA's system proves better. It seems definite, however, that colour TV is here to stay, and few people will care for black and white if colour is available.

Hope for Arthritics

Cortisone, the new wonder drug that promises relief for victims of rheumatoid arthritis, has so far been a biological product and as such has been hopelessly limited in supply. Another possible source recently announced is the seeds of a vine called *Strophanthus sarmentosus*, found in Africa. In the *Journal of the American Chemical Society* it was recently stated that botogenin, a substance which provides a short cut to one of the thirty-seven stages in the production of cortisone, has been found in the common yam of Mexico and Central America. So far, no one has produced the finished cortisone from yams, but attempts with yams will be far easier than with *Strophanthus sarmentosus*.

Freedom of the Press

Public schools in New York City, Newark, and Trenton, N. J., have created considerable stir by banning or censoring the *Nation* because it contained articles critical of the Catholic Church's stand on fascism, science and censorship of books and movies. Defenders of the freedom of the press have rushed to the *Nation's* defense, pointing out that should this line of action be followed generally by schools, newspapers and magazines would be forced to omit material which might be interpreted as critical, or be in danger of losing circulation. The *Nation* is prosecuting its case vigorously.

THE LAMB *and the* WILD BEASTS

By W. L. Emmerson

other beasts representing successive political powers which were to dominate the earth through the ages. Yet in a number of ways, this new power would be different from any of these older kingdoms.

Being "another" beast, it would perforce have to rise outside the territory of the "dragon" and the first "beast," which comprises Europe, Asia, and Africa.

The new power would also arise "out of the earth" rather than "out of the sea" (Revelation 13:1), whence the seven-headed beast came.

If the "sea" represents the surging peoples of the Old World from which Babylon, Medo-Persia, Greece and Rome successively emerged, the "earth" must represent some virtually empty space of the earth's surface hitherto outside the purview of world history in John's day.

In character, too, the new power would be diverse from the earlier ones, for whereas they were compared to ferocious, ravaging "wild beasts," this power was portrayed as a gentle "lamb." Evidently its rise to greatness would not be by tearing its predecessors to pieces but, like a lamb, it would come peaceably and without contention into being in some distant, unclaimed land.

The two horns, being specially mentioned, were evidently intended to symbolize two prominent characteristics of its lamb-like power.

Finally, the time of its rise is indicated by the prophecy as about the close of the long period of 1,260 years, during which the apostate church had persecuted the true church of God. This period, as we know, began in A.D. 538, with the enforcement of the decree of Justinian, and closed in 1798 with the temporary abolition of the Papacy.

Did such a power come into being somewhere about the close of the eighteenth century and in the manner specified by the prophecy?

Bible Students on the Watch

When John Wesley wrote his *Notes*

on *Revelation Thirteen* in 1754, he commented as follows on the prophecy of the "lamb-like" beast:

"He is not yet come, though he cannot be far off: for he is to appear at the end of the forty-two months of the first beast."

Before the century was out, however, and exactly on time, a power having all the required characteristics did appear on the stage of history through the welding of the scattered settlements on the North American continent into a united nation in the year 1789.

This momentous event provides yet another instance of an historical development which came to pass in the most amazing harmony with a divine prophecy "which must needs be fulfilled."

Diverted by Providence

The Old World had known for three centuries of the new continent far away across the vast wastes of the western ocean, for Columbus had landed on the Caribbean island of San Salvador in 1492, and John and Sebastian Cabot had entered the Gulf of the St. Lawrence five years later.

Strangely enough, however, or perhaps we ought to say providentially, the two streams of explorers who followed in the track of these pioneers seemed to be far more interested in finding a way round to the Far East than in the new continent itself.

In consequence, while British and French sailors became acquainted with the Canadian seaboard on the route of the North-West Passage, and the Spanish and Portuguese explorers opened up and circumnavigated the South American continent, the rich central area remained for more than a century untouched by European civilization. Its time had not come.

When it did come at the beginning of the seventeenth century it was not settled by the Conquistadors who had so cruelly enslaved the native peoples of Central and South America, but by the freedom-loving

peoples of Britain and Northern Europe.

In 1607 the first group of English settlers landed at Jamestown, Virginia, to be followed a few years later by the Pilgrim Fathers who cast anchor off Cape Cod, New England, in December, 1620, and the first Dutch settlers who settled on Manhattan Island in 1626.

These groups constituted the tiny beginnings of what were to be the United States of America. But, even so, the developments of the next century and a half gave little indication that a new nation was being born, let alone that it would one day become the most powerful nation in the world.

An Idle Notion!

Josiah Tucker, the economist and ecclesiastic who became Dean of Gloucester in 1758, thus expresses his view of the possibilities of an American nation materializing from the diverse states in the New World:

"As to the future grandeur of America, and its being a rising empire under one head, whether republican or monarchical, it is one of the idlest and most visionary notions that was ever conceived even by writers of romance. The mutual antipathies and clashing interests of the Americans, their differences of government, habitude, and manners, indicate that they will have no centre of union and no common interest. They never can be united into one compact empire under any species of government whatever: a disunited people till the end of time, suspicious and distrustful of each other, they will be divided and subdivided into little commonwealths and principalities according to natural boundaries, by great bays of the sea and by vast rivers, lakes, and ridges of mountains."

His pessimism was not unjustified, for, in spite of the formation of the "League of Friendship" to keep the peace between the thirteen states, war threatened between New York and

(Please turn to page 15)



BIBLE ANSWERS

by your Bible Answerman

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

Dear Bible Answerman: Why did Naaman have to dip seven times in the Jordan to be cured of his leprosy? Why was not once enough? D.V.

We suppose Naaman asked himself that question, and we suppose, too, that when he had dipped once he looked to see if he were one-seventh cured. We know the Syrian general thought the whole thing absurd. He thought the rivers of Syria quite as good as the Jordan, and determined that he would wash in them if that were all it took to cure leprosy. The fact is, he started out in a huff to do that very thing; but fortunately for him his servants reasoned with him, and he returned and carried out the divine instructions given through the prophet.

However, he could have washed in one or all of the Syrian rivers ten thousand times and it would not have sufficed to cure his disease. His being cured depended entirely upon carrying out to the very letter the instructions God gave him. He was cured by divine power, by a miracle, as he had faith to do as he was told.

God, of course, could have healed him when he dipped only once, or without his having dipped at all, for that matter, had it been His will. But he must dip in the Jordan, seven times. Why? Obviously, to test his faith and obedience. Naaman was proud. He had his own ideas of how the miracle should be performed. He came prepared to pay for it. His pride must be humbled, and he must be brought to understand that the miraculous power of God cannot be purchased with gold and silver. He must learn the lesson of obedience to a higher power.

That, then, is the reason why he must dip in the muddy Jordan, and why he must dip seven times. His faith must be put to the test. His obedience must be proved. He must be brought to the place where he recognized his cure as a direct, divine miracle, attributable to the one, true, living God, who is all-wise and all-powerful.

Dear Bible Answerman: Will you please explain Mark 9:26, 29? S. M., British Columbia.

The experience of Mark 9:26-29 took place after the transfiguration: "The spirit cried, and rent him sore, and came out of him: and he was as one dead; inasmuch that many said, He is dead. But Jesus took him by the hand, and lifted him up; and he arose. And when He was come into the house, His disciples asked Him privately, Why could not we cast him out? And He said unto them, This kind can come forth by nothing, but by prayer and fasting."

As Jesus descended the mountain after the transfiguration, He found the disciples trying to cast out a very strong, stubborn and obstinate devil that had taken possession of a child. The child's father had in the absence

of Jesus appealed to the disciples to cast out the devil. Yet, despite their best efforts, they could not do it. When Jesus came upon the scene the father appealed to Him. Jesus declared that this kind came forth by nothing, but by prayer and fasting. The disciples were unable to cope with the situation because they had not taken recourse to the power of prayer and fasting.

Dear Bible Answerman: I am a regular reader of the *Canadian Signs of the Times*, and have what to me is a Bible-text problem. Please explain for me verse 14 of Jude: "Behold, the Lord cometh with ten thousands of His saints." Who are the "ten thousands of His saints"? W. P. L., Ontario.

In His explanation of the parable of the sower, Jesus said that "the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels." Matthew 13:38, 39.

Speaking with reference to His return, Jesus said later in His ministry: "Then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matthew 24:30, 31.

Later He said again: "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." Matthew 25:31.

It is clear from a comparison of these texts that the ten thousand saints who come with Jesus are the angelic reapers of the earth. It is a glorious fact that as Jesus commands the opening of the graves, angels go to the east, west, north and south to serve as "welcoming committees," as it were, to usher the redeemed into the new order of things.

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THE LAMB AND THE WILD BEASTS

(Continued from page 13)

New Jersey, between New York and New Hampshire and the State of Vermont, between Connecticut and Pennsylvania. There were violent feuds between the "slave" states and the "abolitionists," and these dissensions were fostered by Britain, France and Spain with a view to furthering their own national interests in the new continent.

When, in May, 1787, the great conference convened in Independence Hall, Philadelphia, to attempt to forge a constitutional union, the representatives were fundamentally divided on the question whether the preamble of the new constitution should speak of "We, the people of the United States," or "We, the deputies of the Sovereign and Independent States."

At last, George Washington, the chairman, realizing the gravity of the impasse, interposed in the discussion with a dramatic appeal, closing with the words: "The event is in the hand of God."

That final sentence was spoken more truly than he knew. God had declared nearly two millenniums before that a new political power would come into existence just about this very time and in a part of the world outside the territory of the seven-

headed beast of the Old World. And true to the prophetic Word, just one hundred days after Washington's famous peroration and in defiance of the anticipations, and indeed the intentions of some Old World nations, the anarchic states of the North American colonies became one people under the title of the United States of America. The clashes of language, religion, national pride, loyalties and trade interests were peaceably harmonized because the time had come when prophecy "must needs be fulfilled."

"New Order of the Ages"

That the founders of America were determined not only to initiate but to maintain a national state totally different from that of the Old World which they had left behind is indicated by the inscription they chose for the Great Seal of the republic, "Novus Ordo Seclorum" or "New Order of the Ages."

The statesmen of the Old World, too, recognized that a new thing had come to pass in the founding of the American nation—something as different from the old order as the ravening beast from the gentle lamb.

Said the noted English politician, Burke:

"A great revolution has happened—a revolution made, not by chopping and changing of power in any of the existing states, but by the appearance of a new state, of a new species, in a new part of the globe. It has made as great a change in all the relations

and balances and gravitations of power as the appearance of a new planet would in the system of the solar world."

The prophecy had stated that the lamb-power would have two horns and, significantly enough, De Tocqueville enumerates, in his *Democracy in America*, two fundamental principles which bound the United States into one nation:

"It is the result (and this should be constantly present to the mind) of two distinct elements, which in other places have been in frequent hostility, but which in America have been admirably incorporated and combined with one another. I allude to the spirit of religion and the spirit of liberty."—Volume 1, p. 42.

Surveying the rise and unification of this great nation in defiance of all the circumstances which seemed to preclude any such development and in direct contrast to the history of Central and South America, one cannot but agree with the Englishman, Governor Pownall, who described the establishment of the independent American nation as an event bearing "stronger marks of divine interposition, superseding the ordinary course of human affairs, than any other event which this world has experienced."

In our next issue we will see how far history follows out the prophetic outline of America's subsequent development and her place in the final events of history.

THE LAW THAT IS NO MORE

(Continued from page 6)

"Yes, indeed, the Bible gives seven points of clear contrast:

"1. The moral law is called the 'royal law.' James 2:8. The ceremonial law is called the law 'contained in ordinances.' Ephesians 2:15.

"2. The moral law was spoken by God. Deuteronomy 4:12, 13. The ceremonial law was spoken by Moses. Leviticus 1:1, 2.

"3. The moral law was written on tables of stone. Exodus 24:12. The ceremonial law was 'the handwriting of ordinances.' Colossians 2:14.

"4. The moral law was placed in the ark. Exodus 40:20. The ceremonial law was placed in the side of the ark. Deuteronomy 31:24-26.

"5. The moral law 'is perfect.' Psalm 19:7. The ceremonial law 'made nothing perfect.' Hebrews 7:19.

"6. The moral law was written with the 'finger of God.' Exodus 31:18. The ceremonial law was writ-

ten by Moses in a book. 2 Chronicles 35:12.

"7. The moral law was not destroyed by Christ. Matthew 5:17. The ceremonial law was abolished by Christ. Ephesians 2:15."

"I suppose, then," observed Mr. Goldstein, "that the sacrifices which are still offered by the Jewish people constitute an expression of their disbelief that Jesus was the promised Messiah."

"Yes, that is absolutely correct," replied Pastor Flynn as he closed his Bible.

WHY BE SURPRISED?

(Continued from page 3)

to-day may scorn these expositions of things to come just as fifty years ago they ridiculed the exposition of prophecies now fulfilled. They grant that this coming turn in history seems no more likely from man's view to-day than the past did then. Nevertheless, there is this difference: Adventists held that the prophecies relating to this universal and persecutory Sunday law to come would

follow the mounting increase of violence and trouble at which their world of fifty years ago scoffed. Those calamities came as predicted. Therefore the stage is set now for the final turn before the day of judgment.

Reader, have faith in God. We invite you to do more than read your Bible. Study it, and especially those portions ignored by theologians and worldlings alike. Believe what you find there, regardless of the host of

learned and good men who teach otherwise. May we recommend Revelation 13 and 14 especially just now. Never mind the commentaries and notes and expositions of men who missed the turn of the past. How can we rely on napping or ambiguous prophets who saw no clue there as to what this century has brought? God grant that every reader of this page shall prepare himself for the mighty issues ahead, that he may find deliverance in the day of God.



The DOCTOR'S VOICE

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



Bacillus Botulinus

Question: If the spores of the bacillus botulinus will withstand a temperature of boiling water for a full five hours, how can one adequately process food?

ANSWER: Home canning of vegetables is a great hazard. Acid foods such as common fruits and tomatoes, as well as their juices, sauerkraut and pickles can be processed at the temperature of boiling water. Alkaline foods such as vegetables, fish and meat are usually heated to about 248 degrees for 30 to 60 minutes. Authoritative information on home canning is available in the pamphlet, *Home Canning of Fruits, Vegetables and Meats*, U. S. Dept. of Agriculture Farmer's Bulletin No. 1762. It is just as safe to keep canned food in the can it comes in—if the can is cool and covered—as it is to empty the food into another container. Cans and foods are sterilized in the processing, but the dish into which the food might be emptied is far from sterile. The important principle is to keep the food cool and keep it covered to prevent spoilage.

Liquids at Mealtime

Question: Should liquids be taken during a meal, or after?

ANSWER: As a general rule water should be used freely between meals, beginning an hour after meals and continuing up to one-half hour before meals. Liquids are best used sparingly at mealtime as they tend to dilute the digestive juices. About two glasses are ample.

Multiple Sclerosis

Question: Is there any new treatment for multiple sclerosis? After spending several months in bed I returned to teaching, but again have had to give up all work.

ANSWER: There is some experimental work being done on multiple sclerosis with a new drug. Actually, however, nothing too promising has been discovered during the past year. As your experience has indicated, it is best to avoid over fatigue, but it is also important to maintain as much

activity as possible. Some bedridden patients have become ambulatory and have again been able to care for themselves. On general principles it would seem advisable to take a multiple-vitamin capsule daily to assure an adequate intake of vitamin B complex and of vitamin D in the cod-liver oil. There seems to be some virtue in taking nicotinic acid 50-100 mg. three times a day after meals. This is a derivative of vitamin B complex and dilates capillaries. It is a specific for the worst symptoms of pellagra, a nervous disease precipitated by dietary deficiency.

Tremor of Hands

Question: Is there any treatment for a tremor of the hands which is worse when objects are reached for, occurring in a middle-aged person?

ANSWER: Persons ageing a little prematurely in some respects may have a tremor which is of no great consequence. A physician would be able to differentiate this from tremors associated with nervous disorders having a greater disability.

Constipation

Question: What is the treatment for stubborn constipation in a man seventy-two years of age?

ANSWER: Probably in late years you have restricted the use of foods containing bulk. If so, a suitable supplement to the diet is Sibilin. One teaspoonful may be taken after breakfast and after supper, followed by half a glass of water. It is also advisable to drink water freely between meals, an hour after meals up to half an hour before meals. Two glasses of warm water a half hour before breakfast will also help. A habit time is important, preferably right after breakfast. For extra vitamin B complex, two tablespoonfuls of wheat germ could be taken. It is always wise to remember that any abrupt or even gradual change in bowel habits may indicate an organic trouble that would require careful medical examination and possibly more radical treatment.

FOR centuries woman was looked upon as man's intellectual inferior. In his history of Oberlin, *In Common Schools*, Leonard informs us, girls were conspicuous by their absence. Even "writing was not deemed necessary for the weaker sex." "It would well suffice," said he, "if they could read and cypher, and were good housekeepers." Women were not considered worth educating. The past century has marked the beginning of woman's emancipation. In the year 1814, the first boarding school for women was founded by a woman at Middlebury, Vermont. We are told: "It was in one of her examinations that visitors listened with admiration mingled with wonder while a young miss went successfully through the demonstration of a tough problem in higher mathematics. 'Who,' they said, 'would have thought the feminine mind was possessed of such great capacities?'"

In the year 1834, Oberlin College was founded, and with it additional educational advantages were offered to women. Oberlin then stood alone in the world for co-education.

"Not until 1837, was opened the first college for women." Before this, whatever the girls had learned, had usually been taught to them by their mothers at home. Three young women graduated at Oberlin in 1841. These were "the first young women in this country to receive a degree in the arts." When they came to graduate, having completed a full college course, they felt some anxiety as to the place that should be given them at commencement. The school authorities concluded it was not best for them to read their own essays from the platform. This was delegated to the professor of rhetoric. This arrangement, we are told, "was continued eighteen years, but became less and less satisfactory." Not until 1859 were women "permitted to read their own essays."

In 1847, a graduate who desired it was for the first time privileged to speak from the platform. It took over forty years of co-education before it was deemed prudent to grant to women the same "freedom of utterance as to men in the exercises of commencement day."

"Until 1870, no woman was appointed to teach a college class or even a class in the ladies' course of a grade above the preparatory, and only since 1890 has the faculty contained a woman professor."

Possibly no man is better able to inform us of woman's intellectual ability than was Dr. Marion LeRoy Burton, who for seven years was president of Smith College, the largest

WOMEN---

Past and Present

By D. H. Kress, M.D.

women's college in the world, and later president of the University of Minnesota and the University of Michigan successively, both being co-educational institutions. Being asked, "Can you draw a line between the two sexes and say that one has greater mental ability than the other?" he produced a chart showing the comparative standing of the two sexes in the University of Michigan during the 1920-21 college year, and replied, "If we were to accept the showing of this chart as final, we could arrive at only one conclusion; namely, that women are smarter than men." The chart showed that the three highest groups were made up of women students, and that the lowest average for the women's groups was higher than the highest average for the men's groups.

Politicians are beginning to recognize woman's power in politics. Women are in the majority, and as a rule are more united than men. With the vote in their hands they are able therefore to exercise a controlling power in political matters. Intelligent women, in the interest of their homes and in defense of their boys and girls, have been driven into politics. They want laws enacted that will assure protection from the many pitfalls to be seen on every hand in our large cities.

In Canada a few years ago a woman was elected as a member of parliament. Leaders of the League for Women Voters predicted that in another few years almost every office of importance in the country will have been held by women. Women senators, women representatives, women governors, women mayors, and women judges—such appeared the prospect of the future.

The question is, what influence will this public career have upon women themselves? Will the double standard of morality which has existed, be done away? If so, will it result in woman's standard being lowered or man's standard being raised? Women have in the past frowned

upon the use of cigarettes and other vices common to men. There are now evidences that women higher up, who are leaders in politics, are becoming addicted to the use of cigarettes. This will exert a baneful influence upon the home and the nation. It will demoralize the entire American social fabric. United States Surgeon-General Hugh S. Cummings says: "If American women generally contract the habit, as reports now indicate they are doing, the entire American nation will suffer. The physical tone of the whole nation will be lowered. *This is one of the most evil influences in American life to-day.* The number of American women who are smoking cigarettes is amazing. The habit harms a woman more than it does a man. The woman's nervous system is

more highly organized than the man's. The reaction, therefore, is more intense."

The cigarette habit is already common among college women. The president of the women student body of Whittier Hall, Columbia University, is quoted as saying, "The girls here smoke, we all do, but we don't all do it here in the hall. Why, the place would soon be a smoke-stuffed den if we allowed the girls to smoke wherever they pleased."

When the home and home life become a secondary consideration to women, the basis of all good government is endangered. At creation, woman was placed by man's side "as an help meet for him." Paul said, "I suffer not a woman . . . to usurp authority."
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The past century has witnessed a new day for women—a new day in careers. In view of the fact that woman is the child bearer and principal trainer, it may be a "new" day, but we cannot believe that it is a "good" day.



H. A. ROBERTS

The Law That Is No More

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

1. What fatal mistake are many making?
2. Write false or true after each of the following statements:
 - a. John Wesley said that Christ did not abolish the ceremonial law.
 - b. John Wesley said that the moral law must remain in force in all ages.
 - c. Daniel said that Christ would cause the sacrifice and oblation to cease.
 - d. The ceremonial law was necessary because of the breaking of the moral law.
3. To whom did the sacrifices and offerings point?
4. Why do some people take the texts that show the abolishing of the ceremonial law and apply them to the moral law?
5. Fill in the blanks: "Blotting out the that was against us, which was contrary to us,"
....."
6. Give five different statements from Colossians 2:16, 17 which show that the writer was talking about ceremonial things.
7. The lamb was the type; who was the antitype?
8. When were the sacrificial offerings to cease?
9. Draw a line through the untrue statements:
 - a. "Forever, O Lord, Thy word is settled in heaven."
 - b. The sacrificial offerings were able to take away the sinner's sin.
 - c. The sacrificial offerings were able to make the sinner perfect.
 - d. The blood of Christ is able to take away the sinner's sin.
10. What was the sinner to see in the death of his lamb?
11. When Christ died what happened to the veil of the temple?
12. What was the significance of this?
13. Contrast the following:
 - a. The "royal law."
 - b. The law written on tables of stone.
 - c. The law placed in the ark.
 - d. The law called "perfect."
 - e. The law written by God.
 - f. The law spoken by God.

The Art of Happy Living

By

F. H. MacArthur

THE art of happy living begins in the home. No pleasures, no enjoyment, can compare with life under a happy roof.

Home—surely a hallowed name! How full of enchantment and how dear to our hearts! After the battles of the day our weary bodies find rest within its sacred asylum, and the comfort of loved ones weaves threads of golden joy across our hearts.

Ask any person who has travelled extensively what home means to him, and he will tell you, "It is a green field in memory; a spring in the desert; a place where fond recollections cling as ivy to the walls of some ancient dwelling. It was once a happy reality, but now it is only a dream."

John Howard Payne must have had such thoughts as these when he penned that immortal song, "Home, Sweet Home," one of the greatest lyrics ever written. The very name touches every fibre of the human soul, and strikes each chord of the heart with holy, angelic fingers. Only death can break the ties that are linked with its associations. Next to religion, it stirs deepest the emotions of the soul. Every heart in the universe vibrates to this theme. It is like the earth and sea uttering their gratitude to God on a day in June.

When we of older years glance back on the days of our childhood, we are reminded of many happy

SIGNS of the TIMES

events that marked our early pathway: the love of father and mother, sisters and brothers; the unbroken chain of love, the happy home circle! The passing years have wrought many changes about us, but have not diminished the vivid colouring with which memory has adorned those unforgettable hours of youthful innocence.

A home where peace and love reign can be a happier place than a king's palace. Blessed indeed is he who lives in a home where there are tolerance, understanding and love. There may be found a sacred refuge from the storms of life, a light and power that pass all understanding.

"Mid pleasures and palaces though we may roam,
Be it ever so humble, there's no place like home!"

Pleasure may stimulate the heart with artificial excitement, ambition may delude it with golden dreams; but it is only domestic love that can render it truly happy!

Empires may rise and perish, ages may roll across the pages of time; but home, sweet home! everlasting home! is our anchor in this world and our hope in the home beyond!

Queen of the world's great domestic circle is woman. She is its organizer and business manager. It is in woman's power to make a home a place of joy and contentment. Behind many a man's success lies the helping hand of a noble mother or wife. Women seem to possess power to uplift man from moral degradation.

"They say that man is mighty,
He governs land and sea,
He wields a mighty sceptre
O'er lesser powers than he;
But a mightier power and stronger
Man from his throne has hurled,
And the hand that rocks the cradle
Is the hand that rules the world."

A successful life means nothing more nor less than living the best we know how with God's help. Some folk measure success by the yardstick of fame, wealth or station. This is not always a true appraisal. The life of the humblest person in the land, if well lived, is as successful as that of the man or woman who, possessing greater opportunities, is enabled to go farther on the road to success.

Each one of us in this world influences some other life; and even if we go to our graves unknown, unhonoured and unsung, the good which we have accomplished lives after us. And the kind of impression we make while we are here, and leave behind when we die, is the dif-



EWING GALLOWAY

Human happiness revolves around the home and the family. Particularly is this true in the home where obedience, prayer and faith are the order of the day.

ference between living right and living wrong.

The art of happy living should be cultivated with great care. This includes making the best use of the talents given us. Happiness is not an elusive something always beyond our reach, but is accessible to everyone who is willing to pursue it in everyday duty. One cannot attain it by building up treasure, though the acquisition of wealth is no crime. The humblest lot, although associated with toil, tears and sweat, may become a little paradise when combined with it are a feeling heart and a friendly hand. Without these essentials the touch of Midas brings no lasting happiness.

How often do we enter houses that are not homes! Why? The reason is quite obvious to even a casual observer; namely, lack of order, discipline, tolerance, understanding, et cetera. The home needs organization just as any other business: punctuality in preparing meals as well as in all matters pertaining to the comfort of the home. To these we might add proper respect for parents, and religious training.

WOMEN - - PAST AND PRESENT

(Continued from page 17)

ity over the man." He commands the aged women to set an example worthy of imitation by the younger women, and to "teach the young women to be sober, to love their husbands, to love their children, to be discreet,

chaste, keepers at home, good, obedient to their own husbands."

It was God's purpose that woman should be in subjection to man. Man has undoubtedly abused his right, and woman's lot has in many instances been a bitter one. In the reaction from this, there is danger of the pendulum swinging too far to the other side. In the attempt to rise above the position and work assigned them, a position for which they alone are well fitted, that of training their boys to become clean men, and their girls to become homemakers, women are in danger of sacrificing their truly womanly dignity, nobility of character, and motherly instincts, and leaving undone their heaven-appointed work. The greatest and most important work women can do is that of shaping the lives of the future statesmen.

So, in conclusion, I would say that woman's place is primarily in the home, where God put her. The home is woman's kingdom. Out of the homes presided over by women will come our future men to rule the world. What the world will be in the near future depends upon what the homes are at the present. *The hand that rocks the cradle, indirectly rules the world, now and always.*

So long as women are right, the world cannot go far wrong. When women go wrong, the world condition will become hopeless, as it was in the days before the flood when "the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." Jesus said, "So shall also the coming of the Son of Man be."



H. A. ROBERTS

Jesus

*No other one but Jesus to ease the aching heart.
His name is like an ointment which healing doth impart.
He lifts the heavy burden and calms the troubled mind,
And those who love and serve Him, true peace and hope
will find.*

*No other one but Jesus when life is hard to bear,
When 'mid its crushing sorrows we look in vain else-
where,
And through the many problems which meet us day by
day,
We find in Him a refuge from storms that pass our way.*

*No other one but Jesus to wipe the falling tear.
Though hidden from our vision, we know that He is
near
When in the silent chamber alone we bear our grief.
We know He understands us; in Him we find relief.*

*No other one but Jesus as Saviour, Master, Friend,
To lead us through our journey till we reach its final
end.
To guide our every footstep along life's mortal way,
And then from out the darkness to bring eternal day.*

— Stanley Combridge