

Signs of

# The **TIMES**

VOL. XXX

CANADA'S JOURNAL OF HOPE AND HEALTH

11/50 NO. 11



**A Century of  
Progress**  
(See page 2)

**1000 Sunless  
Years**  
(See page 4)

H. N. LAMBERT



Signs of  
**The TIMES**  
 CANADA'S JOURNAL OF HOPE AND HEALTH

VOL. 30

NOVEMBER, 1950

NO. 11

Editor ..... Dallas Youngs  
 Associate Editor ..... W. H. Roberts, M.D.  
 Circulation Manager ..... R. E. Crawford

Contributing Editors, Religious: H. L. Rudy, G. Eric Jones,  
 Carlyle B. Haynes, R. E. Finney, Jr., Taylor G. Bunch.  
 Contributing Editors, Medical: Erwin A. Crawford, M.D.,  
 J. Wayne McFarland, M.D., Donald A. Smith, M.D.

**CONTENTS**

**BIBLICAL**

A Century of Progress .....	2
By Dallas Youngs	
1000 Sunless Years .....	4
By Frederick Lee	
Christ's Work of Grace .....	6
By Alice M. Rogers	
An Enacted Prophecy, Part I .....	10
By Gordon Frederick	
God's Way .....	12
By H. L. Rudy	
America's Great Signs .....	18
By Louis B. Reynolds	
Freely Give .....	20
By Stanley Combridge	

**MEDICAL**

The Ideal Diet .....	16
By W. H. Roberts, M.D.	

**REGULAR DEPARTMENTS**

The World as We See It .....	8
By the Editor	
News Nuggets .....	12
By R. E. Finney, Jr.	
Bible Answerman .....	14
By the Editor	
Doctor's Voice .....	16
By W. H. Roberts, M.D.	

Signs of The TIMES, published monthly by the Signs of the Times Publishing Association (Seventh-day Adventist), Oshawa, Ontario, Canada. Authorized as second-class mail, Post Office Department, Ottawa, Ontario, January, 1921.

**SUBSCRIPTION RATE:** Single yearly subscription, \$2.00 within the British Empire (to U.S.A. and foreign countries add 15 cents extra for postage); single copy, 25 cents.

**CHANGE OF ADDRESS:** Please give both old and new addresses.

**EXPIRATION:** Unless renewed in advance, the magazine stops at the expiration date given on the wrapper. No magazines are sent except on paid subscriptions, so persons receiving the Signs of The TIMES without having subscribed may feel perfectly free to accept it.

# A Century of Progress

By  
 Dallas Youngs

WE HAVE known something of the tremendous changes that have come to the world in the past one hundred years, but we never realized the significance of them as when we read an article in the *Coronet* by eighty-four-year-old F. G. Endelman. Mr. Endelman has lived to see the changes which have made modern life. His life has covered eighty-four of the eventful and amazing years in the history of the race. But we had better let Mr. Endelman tell it his way.

"When I was born in 1863, there were more candles burned than kerosene; more men than women teachers in public schools; more homes with family prayers; more meals prefaced by fathers or mothers saying grace. And the Civil War was at its height.

"Small grain was being harvested by cradle; the reaper, the Marsh harvester, the self-binder and the combine were eventualities of the future. Now I have lived long enough to see the cradle vanish, the Marsh harvester abandoned, the thresher operated by horsepower forgotten, and men on the strawstack behind the old threshers emancipated.

"To-day I am older than the electric light, the telephone, the radio, the Diesel engine, the air brake, the safety coupler, the automobile, the airplane, the linotype and the teletype.

"My hair was beginning to turn grey before the Wright brothers flew at Kitty Hawk, or Henry Ford built his horseless carriage. I had been a voter for years before the caterpillar tractor appeared, before the modern machine gun came into being.



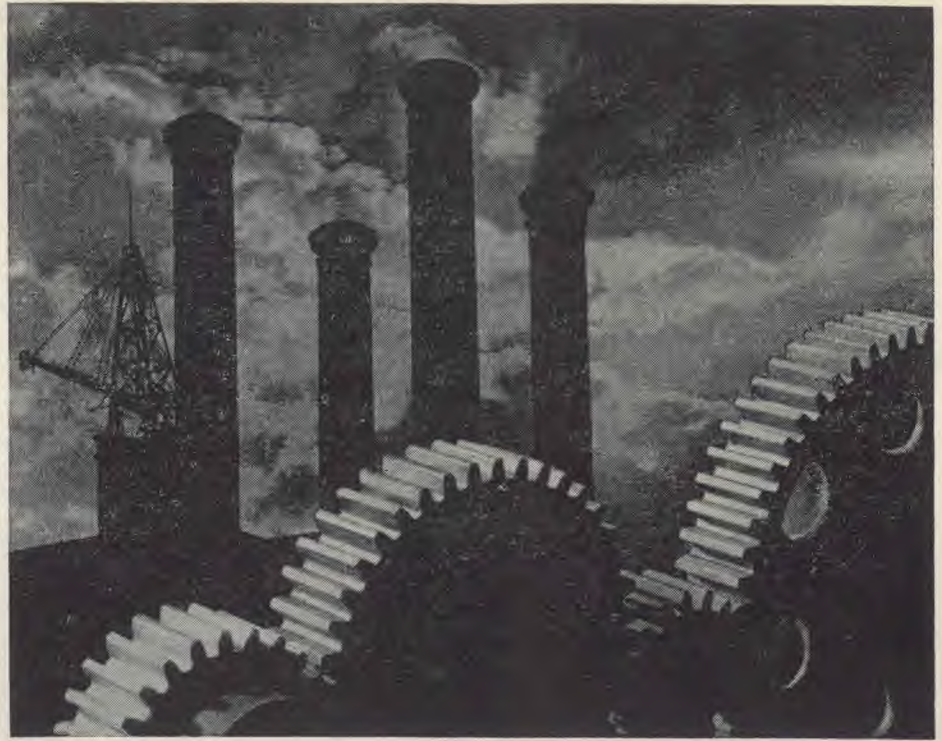
"I have seen the coming and going of the old wood-burning locomotive, the link-and-pin coupler, the hand brake and the wooden passenger coach. I have seen the tremendous speed of forty miles an hour give way to supersonic speeds. I have lived to know the atomic bomb, radar, the rocket plane and the helicopter.

"When I was a boy on a Nebraska farm I milked the cows, churned the milk into butter. To-day, creameries supply the butter. I fed the fire that smoked ham and bacon in the smoke-house, studied my lessons by the light of homemade candles. Mother knitted our socks by the same light, made the clothes for the entire family without a sewing machine.

"Grain formerly sacked for the market in horse-drawn waggons is now hauled at forty miles an hour in trucks propelled by gasoline, to modern elevators operated by electricity. Spring waggons, buggies and phaetons are things of the past. Pioneers in covered waggons that once followed the Oregon Trail westward could now travel the same route in fast cars on smooth paved highways."

To this impressive list of modern inventions could be added thousands more—gadgets of almost every shape, size and description of which our grandfathers never dreamed. Yes, though we seldom stop to think of it, times have changed all right. Those of us who have not lived through Mr. Endelman's eighty-four years take it for granted that ice cream and soda pop have always been on the world's menu. But they haven't, and we are forced to inquire the reason for this great increase in knowledge during the last century. Is it because modern men have greater intellectual strength than the ancients had? Is it due to the fact that this century is cashing in on the accumulated knowledge of previous centuries? We think not in both instances. In fact we believe that men to-day do not possess the mental powers of the lordly Adam as he came from the hand of his Creator. Neither is this century benefiting from the accumulated knowledge of past centuries, because but little scientific and industrial knowledge was extant one hundred years ago.

We are convinced that the answer to the above query is not to be found outside the pages of the Bible; but we do believe that an ancient prophet of God, a man who lived almost 2500 years ago, gave the answer to this modern conundrum. His name was Daniel, and God used him mightily in those days to bring enlightenment to Nebuchadnezzar, one of the world's first and greatest monarchs. Said Dan-



H. A. ROBERTS

*To-day's industrial world is stranger than the fiction of yesteryear. Lamentably, in far too many instances, the wizardry of shop and factory is used to corrupt, pollute and destroy.*

iel, speaking by inspiration: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: *many shall run to and fro, and knowledge shall be increased.*" Daniel 12:4.

Here we have a "dated" prophecy. We are told when we may expect its fulfilment. Fulfilment was not to take place at the time of Jesus' first advent or at any time prior to that event. Neither was it to take place immediately following the Lord's coming or in the Dark Ages. But in the time of the end we are to look for unprecedented changes—"knowledge shall be increased." The end, we know, is the very moment when Jesus comes the second time with all the multiplied glory of the heavenly beings to take the righteous with Him to heaven, and to destroy the living wicked. But the "time of the end" is not the very end itself—it is that comparatively short period in the world's history that immediately precedes the end. It is during this brief period that the prophecy meets its fulfilment—knowledge is increased, and the world is given a thousand signs by which it may locate itself on the stream of time.

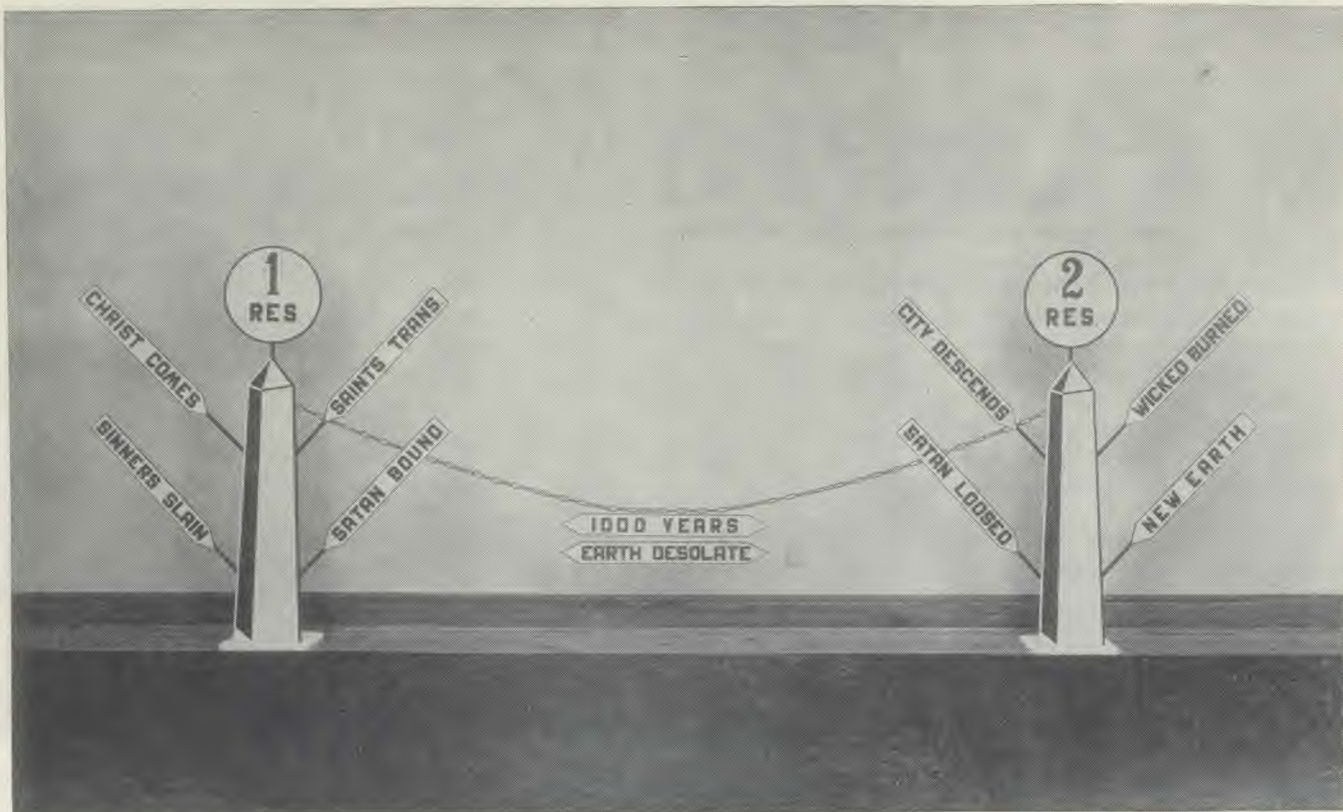
It is singular indeed that the world travelled on for almost six thousand years, possessing almost no inventive and industrial knowledge, and then suddenly a hundred years ago, men became invention wise, and still others industrial wise, and began to manu-

facture commodities which are taken for granted with no thought given to their prophetic significance. Agricultural machinery is of comparatively recent origin. It was not long ago that men were ploughing with a stick and threshing with a flail; in fact, this ancient method is in vogue in some parts of the world at present.

As we go to and fro in our high-powered automobiles it is difficult for us to realize that this has not always been the method of transportation, but it is only two decades back to Henry Ford's "Model T" creation, and two or three decades back of that there were no automobiles at all. Streamlined trains transport us from east to west at amazing speeds and with undreamed-of comfort and luxury; yet a hundred years ago when our forefathers were settling the great West they crossed the plains in covered waggons with tremendous hardship and loss of life. Yes, turn the clock of time back just a little more than one hundred years and you place the world in the same transportation era with Abraham, Isaac and Jacob, who lived about two thousand years before Christ.

Solomon is reputed to have been the wisest man of ancient times. He lived 1000 B.C., built a magnificent temple, accumulated great wealth and married a thousand wives. Yet with all his wealth and wisdom he never had even a cheap automobile with  
(Please turn to page 5)





REVIEW AND HERALD

*It is sometimes said that Satan takes no vacation. However, it is a fact that the time is coming when he will take a vacation, an enforced one—one that is a thousand years long.*

# 1000 Sunless Years

THE glowing picture of a race rising from the jungle, shaking off the last vestige of superstition and ignorance, creating a new world which yields peace and abundance for all men—so dogmatically presented by those who believe in the evolution of man—is rapidly fading. The question now is, "Are we headed for another dark age?"

The beautiful sentiment of a day when men would beat their swords into ploughshares and their spears into pruning hooks and go to war no more; when even Satan, the archenemy of mankind, would find himself hampered in his work of evil, and the forces of Christ would assail the bulwarks of the wicked and overwhelm them; when this earth would enjoy a thousand years of bliss—that beautiful sentiment is now receiving somewhat of a setback. Many of those who once preached it, too, are beginning to wonder if their calculations have not gone amiss.

There is, indeed, no evidence in the world to-day that man is ascending the ladder of life. There has been

material achievement, to be sure, and nothing else. But the achievement has turned out to be another Frankenstein monster. Recent years have plainly revealed that man cannot stand prosperity or power, for one leads him to moral degradation and the other to racial suicide.

If the preachers would hold to the truths of God's Word and the so-called scientists to the plain facts of everyday life, they would not find themselves bewildered in a day like this. The facts of history reveal an ever-increasing pagan audacity and moral decline. The pages of God's Word tell us that "evil men and seducers shall wax worse and worse." 2 Timothy 3: 13. The period just before the coming of the Lord, while one of great material achievement and intellectual progress, is one fraught with grave dangers, and overwhelmed with moral pollution. (2 Timothy 3:1-5.)

When Christ comes, He does not find a kingdom of heaven waiting for Him, as some teach, but He finds a world ruined by the wickedness of man. Thank God, He does find a

small but faithful group who wait for the kingdom from heaven. They have not been deceived by the superficiality of promised reforms and unsound revivals. Their vision is clear, for they do not follow cunningly devised fables, but the sure word of prophecy. When they see wars increase and evil abound, they are not discouraged, for they know that as Christ said, "These things must come to pass."

A dark interval separates the world that now is from the better world that is to come. For the unrepentant sinner, the coming of Christ is the beginning of night. For the righteous, it is the daydawn. Note the following words of Scripture:

"The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb:



for the great day of His wrath is come; and who shall be able to stand?" Revelation 6:15-17.

"The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thessalonians 1:7, 8.

"The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." Matthew 13:41-43.

The effect on the earth of Christ's coming is one of great disaster. His coming is preceded by the seven plagues depicted in Revelation 16. The sixth plague involves a great conflict that engages the energies of both men and devils. The whole world will be involved in dreadful carnage. Under the seventh plague there is a great earthquake, "such as was not since men were upon the earth, so mighty an earthquake, and so great." At the same time there falls upon men "a great hail out of heaven, every stone about the weight of a talent." Then the heavens shake with the tread of the heavenly hosts as they escort Christ on His return. The splendour of Christ's glorious appearing sears the earth like flaming fire. The wicked are destroyed. The righteous dead are resurrected and the righteous living translated. They accompany Christ to His home in heaven. (Matthew 25:31; 2 Thessalonians 2:8; 1 Thessalonians 4:16, 17.)

The prophets saw in vision the appearance of the desolated earth after the coming of the Lord.

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." Isaiah 24:1.

"It shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited." Isaiah 24:21, 22.

"I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful

place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger." Jeremiah 4:23-26.

Clearly we have no evidence here of a day of felicity when righteousness becomes triumphant throughout the earth. There is here no indication of a millennial period in which men will turn to the Lord under a mysterious but impelling influence.

From whence comes this doctrine of a thousand years of Christian revival and triumph? Surely there is no indication of such a period of time in the twentieth chapter of Revelation. A thousand years is mentioned, that is clear. The binding of Satan and his being cast into a bottomless pit are spoken of, to be sure. But there is no word in all that chapter that indicates any joyous state for the people of the earth during that time. It does very definitely state that the righteous are reigning with Christ a thousand years (verse 4), but that is in heaven; and that the rest of the dead, the wicked, "lived not again until the thousand years were finished." Verse 5.

The chapter focuses its attention upon the first and second resurrections and the second death. Those who are partakers in the first resurrection are blessed. (Verse 6.) On them the second death has no power. The first resurrection suggests that there is a second resurrection. This, we see from verses seven and eight, takes place at the close of the thousand years, when Satan is said to be loosed. Satan cannot deceive the nations (verse 3) "till the thousand years should be fulfilled," because the inhabitants of the earth are destroyed at the time of Christ's coming. However, at the end of the millennium he can go forth to deceive these nations (verse 8), because they are raised in a second resurrection. Satan then leads the host of the wicked against the city of God, which has come down from heaven, and fire comes down from God out of heaven and destroys Satan and all his host. (Revelation 20:9, 10.) This is the second and eternal death. (Verse 14.)

As we read the twentieth chapter of Revelation, with the other prophecies concerning this time in mind, we have no difficulty in coming to the conclusion that following the second coming of Christ the earth enters

upon a long, dark interval wherein Satan is left alone to contemplate the ruin his course has wrought.

During this dark period upon the earth, the redeemed are living amid the joys of heaven. The mansions which Christ promised to prepare are their abode. They now live in the very presence of their Redeemer, who had declared, "I will come again, and receive you unto Myself; that where I am, there ye may be also." Those who have invited the Master to sup with them, have now been invited to sup with Him.

Where will you be, dear reader, during the earth's dark interval? Would it not be well to think upon this question to-day? Surely this period of time is not so remote that you can remain indifferent to it. Are we not even now coming into the very borders of this dark age? Who knows but that the clouds which now gather about the troubled earth may be precursors of the darker clouds that will enshroud the desolated world where Satan is bound. None need be lost who enter into the door of mercy while it stands ajar.

---

## A CENTURY OF PROGRESS

*(Continued from page 3)*

which to ride over his dominion or to visit adjoining kingdoms. If he wished to travel he must make the journey with a horse-drawn chariot. However, George Washington, who lived almost three thousand years this side of king Solomon, had to travel in the same manner. Napoleon Bonaparte possessed great military genius, but no inventive genius. One hundred and fifty years ago Napoleon overran Europe with his horse and foot soldiers, but the last time Europe was overrun it was by Hitler's panzer divisions with Stuka dive bombers overhead.

It is far from the writer's intention to convey the idea that the field of transportation has had a monopoly of latter-day inventions. Every phase of life has been invaded and in many instances benefited. The drudgery of housework has been eased by the invention of the electric washer, ironer, mangle, sweeper, lights, et cetera. Hot and cold running water, bathrooms and showers, deep-pile rugs, spring-filled cushions and mattresses introduce luxuries all unknown to the best homes of our ancestors. Our present-day insulated homes with thermostatically controlled heating are

*(Please turn to page 7)*

---

By  
Frederick Lee

---



IN FOREGOING articles we have seen that there exists eternally the great moral law, the transgression of which constitutes sin. We have seen, moreover, that since all have sinned all are by this law condemned to death. (See 1 John 3:4; Romans 3:23; 6:23.) And then, looking beyond, we have seen that overshadowing God's holy law whereby men are thus condemned, is His everlasting grace that is offered to us through Jesus, the inestimable sacrifice of Calvary who paid the penalty of our transgression so that we through Him might have eternal life. Thus, far from abolishing God's eternal law, the Son of God acknowledged its claims to the extent that He, with His own lifeblood, paid its penalty.

What think you, then, of the law? Can it be possible that after heaven had paid so dear a price to meet its demands, God discovered it to be an unnecessary thing, and so abolished it? Nay, rather, this fact that the Son of God stepped down from the courts of glory to pay the penalty of the law in the sinner's behalf establishes once for all the eternal and immutable character of that law. So now that law, hitherto engraved in stone, is to be henceforth, by the power of the Holy Spirit, engraved upon the hearts of the redeemed. Thus, defining the covenant of grace, the Lord declares: "This is the covenant that I will make with them after those days, . . . I will put My laws into their hearts, and in their minds will I write them." Hebrews 10:16. (See also Jeremiah 31:33.)

In his letter to the Hebrews the apostle teaches that the passing away of the ceremonial law through the sacrifice of Calvary, far from meaning the repeal of the moral law, meant rather its establishment within the hearts of His people. After quoting from a prophecy concerning our Lord (Hebrews 10:5-7; Psalm 40:6-8), the apostle comments thus on it: "Saying above, Sacrifices and offerings and whole burnt offerings and sacrifices for sin Thou wouldest not, neither hadst pleasure therein (the which are offered according to the law), then hath He said, Lo, I am come to do Thy will. *He taketh away the first, that He may establish the second.*" Hebrews 10:8, 9, American Standard Version.

Here are significant words: "He taketh away the first, that He may establish the second." Clearly *the first* which is here declared to be taken away is "the sacrifices and offerings and whole burnt offerings and sacrifices for sin" which were offered according to the ceremonial law; while

# Christ's Work of Grace

By  
Alice M. Rogers

*the second*, which is by this same action established, is the "will" of God; "by which will," he continues, "we have been sanctified through the offering of the body of Jesus Christ once for all." Hebrews 10:10.

What, then, is God's *will* that is thus established, and by which we are sanctified through Christ? Is it not His holy law? That this is in fact the *will* to which reference is here made is indicated in the original words of the prophecy on which the apostle is here commenting. It says: "Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart." Psalm 40:7, 8. Thus it is seen that God's will is embodied in His law, and that to do His will is to have that law engraved in our hearts that we may obey its holy precepts.

Such obedience from the heart is sanctification. Thus the will of God whereby we are sanctified through Christ is indeed His law written by God's grace within the hearts of His redeemed. That this is the experience to which the apostle here has reference when he speaks of our sanctification by the will of God is fully evident in the verses which follow, in which He reminds us of the Holy Spirit's promise that God's law should be written in the hearts of His people. (See Hebrews 10:14-17.)

Thus the apostle's words, "He taketh away the first, that He may establish the second," clearly indicate that the offering of Jesus whereby the ordinances of the ceremonial law were taken away would exalt and magnify the moral law, establishing it within the hearts of the redeemed.

In foretelling the mission of the Messiah, the prophet Isaiah declared: "He will magnify the law, and make it honourable." Isaiah 42:21. And truly Jesus did magnify and honour the law, both in His life wherein He lived that law perfectly and taught it to His followers, and in His death whereby, in our behalf, He paid the penalty of the law that we might be freed from its condemnation. All this, the apostle Paul points out, Christ has done for the very purpose "that the righteousness of the law might be fulfilled in us." (See Romans 8:1-4.)

A careful reading of the sixth chapter of Romans shows that it is only to those upon whose hearts the law of God is engraved, those who are no longer the servants of sin or transgressors of God's law, that the apostle Paul declares: "Ye are not under the law, but under grace." Romans 6:14. Such have been freed from the condemnation of the law by the sacrifice of Calvary, and by that sacrifice the law is now written in their hearts so that they are no longer the servants



of sin, but the servants of righteousness. (See Romans 6:1-18.)

"But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid." Galatians 2:17. Thus when we who have been freed from the condemnation of the law, turn again and knowingly and wilfully persist in the continued transgression of that law, we bring ourselves again under condemnation, and by our rebellion we "crucify . . . the Son of God afresh, and put Him to an open shame." Hebrews 6:6. When we thus do "despite unto the Spirit of grace" we cannot hope that His mercy will cover our sins. (Hebrews 10:29.)

"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" Hebrews 10:26-29.

Sanctification is freedom from sin, and this condition can be attained only as God's law is written within men's hearts by the power of the gospel of Jesus Christ. So to wilfully transgress God's law, declaring it void because we are now under grace, is to count the blood of the covenant wherewith we are sanctified an unholy thing, and do despite to the Spirit of grace. We see, therefore, that the grace of the new covenant is no repeal of God's holy law nor license to transgress it. Indeed "though even the Decalogue is affected by the New Testament, it is not so in the way of repeal or obliteration. It is raised, transfigured, glorified there, but itself remains in its authority and supremacy."—Smith's *Dictionary of the Bible*, Vol. III, p. 1071.

## A CENTURY OF PROGRESS

(Continued from page 5)

a far cry from the draughty, cold and uncomfortable mansions of ancient kings.

What do these things mean? They are telling us that we are living in

the time of the earth's history just preceding the second coming of Christ. While we have never been told the day and hour of our Lord's return, God has given us multiplied signs, events and conditions by which we may know when it is near. Said Jesus in Matthew 24, after giving a number of signs: "Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled." In other words, the Lord is giving us a lesson from nature. We all know as we see the trees in the spring putting out their buds and leaves that summer is close at hand. Just so, says Jesus, is My coming near at hand when you see in the process of fulfilment the signs that I have given you. The generation

that sees the fulfilment of all these things will be alive here on the earth when Jesus comes. Jesus would forestall the idea that centuries will elapse between the signs and His coming.

Wise is the man who makes provision to meet the inevitable. Jesus' second coming rests upon the infallible promise of divinity. It is as certain as the fact that He came the first time; as certain as if the event had already occurred. Knowing this, the wise man, like the wise virgins, will make the needed preparation to meet the Bridegroom in peace. And why not? What is to be gained by failure here? What shall it profit a man if he gains the whole world and loses his own soul, and what, asks Jesus, shall a man give in exchange for his soul? Jesus is the "pearl of great price," and Jesus is the desire of all ages. A full-hearted surrender to Him now, coupled with obedience, will gain an eternity to come with Him.

*Christ's tender compassion was ever manifested toward the repentant sinner, but He sternly rebuked the self-righteous Pharisees.*



H. A. ROBERTS





# WORLD AS WE SEE IT!

**A Prophetic Interpretation  
of Current Events!**

## Religious Prejudice

THE dictionary defines prejudice as "preconceived judgment or opinion; . . . unreasonable predilection for, or objection against, anything; especially an opinion or leaning adverse to anything without just grounds or before sufficient knowledge."

Among all the realms of thought where prejudice should not be found is religion. Here, of all places, preconceived opinion should not be formed without sufficient knowledge—and we might add, without the certainty of absolutely sound knowledge. Yet, regretfully, in the field of religious thought prejudice is found in its most virulent form.

In an effort to carry out Christ's great commission to preach the gospel, a certain sincere young man of our acquaintance made a number of visits to the homes of people living in a small village. Introducing himself, he was invited to come in by one of the "leading citizens" of the community. However, upon learning that the caller's religious views differed from her own, the woman became sarcastic, even rude. Hoping to find a common ground upon which they could meet, the visitor introduced the subject of prayer, and before leaving offered to pray with and for the woman. But she scornfully refused. To her mind, blinded by religious prejudice, the young man's prayers would not be heard in heaven anyway, and were therefore of no value.

This housewife's attitude was typical of that of an uncounted multitude living in all the world. The young man's purpose, we know, was one of entire unselfish helpfulness. But prejudice prevented its accomplishment. Conceivably many, far too many, for whom Christ died will fail of gaining the heavenly goal because of their unwillingness to maintain open, unbiased minds—minds which are receptive to a "Thus saith the Lord."

Why cannot religious views and teachings be considered objectively? We think this might be possible if we would first come to the place in our thinking where we recognize that we do not possess infallible knowledge, and that, after all, we could be wrong. Recognizing this, the next step would be, in our own present and eternal interest, to give careful consideration to the next person who tries to help us religiously, and particularly if what he says is well

supported by clear portions of the Scripture.

It is well for us to keep in mind the fact that the Founder of the Christian religion once went to and fro in the earth teaching a revolutionary doctrine. True it is that He met blind religious prejudice, particularly among the Jewish leaders, but some there were in the land who had open minds. Such men as Peter, James, John, Nicodemus, Joseph of Arimathea and others of both men and women heard Him gladly, weighing His teachings and considering His claims of Messiahship in the light of the law and the prophets.

The Christian religion was founded by men and women of unprejudiced minds. And it has been perpetuated through the centuries from Jesus' time until

*It was the religious bias and hatred of the Jewish leaders that motivated them to crucify Jesus. Many are the crimes so committed even to-day.*



H. M. LAMBERT



now because there has always been some who have had the mind of the Bereans. "These [the Bereans] were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so." Acts 17:11. Such being the Christian heritage, then, let us receive with kindness, courtesy and open-mindedness the next person who has a zeal to convert us—he might well indeed be a messenger sent of God.

### Russian Cannon Fodder

RUSSIA has launched upon a programme of world domination. This gigantic Asiatic power has long held this ambition. Even from the days of Peter the Great the Russian bear has had his eye upon an outlet to the southern seas. But for centuries the great European powers (principally Great Britain) have blocked this by giving support to Turkey.

However, Russian ambitions still burn as strongly as ever—more strongly in fact. And it would seem that the great bear cannot much longer be contained within his ice-locked cage. Russia is preparing to fight, but obviously not with her own troops—at least not until that becomes necessary.

Why not use the unnumbered hordes of China and India as cannon fodder to wear out the United Nations armies? Why not follow the same general tactics that are now being used in Korea? It is a wearisome and, as far as the American soldier can see, a purposeless war that he is called upon to fight halfway around the world. Too, it is expensive, costing billions of dollars. This is the Russian plan—to weary, wear out and exhaust.

The Russians are convinced that the communistic and capitalistic ideologies cannot exist simultaneously on the same planet. Therefore, since it is the communistic plan to exist, capitalism and capitalistic nations must be destroyed.

We don't suppose many Russians know it, but God has in the Bible foretold not only the rise and fall of nations, but also the end of nations. In ancient times God predicted the overthrow of Babylon. In fact, a hundred years before the man was born, God named that very man (Cyrus) who would overthrow Babylon. When Cyrus came upon the stage of action, he performed exactly as God had foretold. Moreover, God predicted the rise and fall of such other great world-wide monarchies as Media-Persia, Greece and Rome.

If Marshal Stalin and his associates believed the Bible they could read with profit the thirty-eighth and thirty-ninth chapters of Ezekiel. Here God is evidently telling them of the things they will do before they do them. Under the figures of Gog and Magog God foretells the descent of that great northern power into the land of Palestine. "After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them. Thou



W. I. B.  
After the lapse of but a few years, armies are again on the move. Whither bound? Possibly to the biblical Armageddon.

shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee.

"Thus saith the Lord God: It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought: and thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land. Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?" Ezekiel 38:8-13.

The Russian invasion of the Holy Land is challenged immediately by "Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof." Great Britain's mercantile life line runs through the Great Sea and the Suez Canal to the Orient. It is unthinkable that this would not be defended as is indicated in Bible prophecy. However, a reading of these chapters in their entirety shows that many nations, perhaps all, are gathered here for the closing conflict of earth. The Bible calls it Armageddon.

Military men may read with profit the portions of Sacred Writ that pertain to earth's concluding warfare. Being thus forewarned, they might be forearmed. Armed or not, however, they will be swept into the conflict. They cannot escape.

"Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jeremiah 25:32, 33.



THE story back of the poignant prophecy of Hosea finds its setting in a tragedy of the parsonage. One of the most pathetic experiences recorded in Holy Writ, it is the story of a preacher's broken home and broken heart.

The scene of this sad drama is laid in the ancient city of Samaria. It took place sometime between 750 and 735 B.C. That was a noisy, chaotic age. The plundering invader was loose in the world, and social decay, economic injustice and religious degeneracy were rampant in the land. Ten to fifteen years earlier, when Amos chanted his dirge over Israel, the country was prosperous. In these days, however, although it was still cloaked and camouflaged with an appearance of prosperity, the seeds of degeneration and disintegration were beginning to sprout. Jereboam II was still on the throne; but the Indian summer of his reign was about ended. The skies were growing heavy. Raw winds from the north—the den of Assyria—were sweeping down upon the land, soon to lay it prostrate.

It was during these years of anarchy, bloodshed, revolt and the break-up of the nation that Hosea the prophet preached in Israel. Hosea took up the message where Amos left off. Realizing that nothing but repentance could save the people, he spoke with fiery earnestness. But he also spoke with tenderness; there was a note of loving appeal in his voice to which the older prophet, Amos, was a stranger.

Why did Hosea frame his message the way he did? That he was a man susceptible to beauty can be seen from the allusions he makes to nature. But that very faculty for appreciating the beautiful made him keenly sensitive to that which was unlovely, especially in human life. Thus we realize the depth of his feeling when sordid tragedy came into his life. Out of the depths of an agonized soul, under the inspiration of a sympathetic but purposeful God, Hosea produced his message.

In spite of the tumult of these tempestuous days Hosea met, loved and married a young woman named Gomer. She was doubtless in and of the gay and easy-going social set of her time, and it wasn't long until the realization came that he had made an unfortunate match. Perhaps he did not have as much time to devote to his pleasure-loving young wife as she thought he should have. He was passionately engaged in an effort to save his nation. He was certain that Assyria was on the point of setting her war chariots in motion; therefore,



EWING GALLOWAY

*"Whatsoever things were written aforetime were written for our learning, that patience and comfort of the Scriptures might have hope." Romans 15:4.*  
*Scriptures are replete with valuable lessons for twentieth-century Christians.*

he had to give his whole time and attention and talents to the calling of his people to repentance in a supreme effort to avert disaster.

Meantime Gomer did not share the purposes of her patriotic and religious husband. She doubtless felt herself neglected. With petulant tears she perhaps at times charged that he cared more for his preaching than he did for her. More and more she gave herself to the gay life of her time. And Hosea many times lay awake at night longer than was good for him. Often he went about his tasks with an even heavier burden than that of his decaying nation resting upon his heart.

Then one day an event took place that brought the prophet great joy and renewed hope. On that happy day he proudly held his first-born in his arms. He named his son Jezreel. Now, he thought, "This little boy will bring us closer together." But he

was doomed to disappointment. Gomer did not become less wayward, but more so. Of course now and then she would weep her shallow repentance out on his shoulder, but always would go back to her old life.

Thus stormy years slipped by until two other children were born into that troubled home, a girl and another boy. The girl he named Unloved, and the boy he named No-Kin-of-Mine. We can see that he named these children in bitterness and brokenness of heart, because by that time he had become possessed by a suspicion that amounted to a damning certainty that his wife was unfaithful to him and that the children born into his home were not his own.

But he did not divorce Gomer. That was no doubt a source of scornful amazement to his enemies and of concerned grief to his friends. At last there came that dark day when Hosea returned home to find the children



# AN ENACTED PROPHECY Part 1

An Old Testament Drama for Young and Old

By Gordon Frederick



another who promises to make me happy. I have determined to live my own life." Back and forth he paces, pausing now and then to look into the faces of the sleeping children. He gazes with a special heart-hunger into the face of the little girl. She has no resemblance to himself. But she is so like her mother, her mother's eyes and beautiful hair. Is that a strong man's sobbing we hear? And is this what he is saying? "O Gomer, how can I give thee up?" The smouldering fire is emblematic of his own life. The gleam of tender affection which had lit up that house, throwing playful shadows on the wall, has gone out; only grey ashes and a few embers remain.

How long he sat there by the dead embers the stricken man did not know. As the sun's rays began to filter through the chinks of the shutters, Hosea rose to his feet realizing it was morning. Mechanically opening the casement, he lifted his grief-marked face to the hopeless dawn and then, as again the tragedy of his experience swept over his soul, he sank to his knees and pleaded, "Why, O God, Why?" This was the end of all his hopes, not only his personal hopes, but his ambitions as a prophet and representative of God to his people. How could he go out and expect to make any effective appeal to the nation in the face of the conditions in his own home?

Then it was that God spoke to him, then a truth of tremendous import flashed upon him. Was not the human husband a counterpart of the divine Husband? What Gomer had been to Hosea, Israel had been to Jehovah. Both had entered into a holy compact, and of that happy union, joy and peace and service had been born. But the wrong which Gomer had inflicted on him had also been committed by Israel against God. What

his human heart felt in its outraged esteem, its sense of desolating separation, God must feel in an infinite degree.

Such was the revelation that came to Hosea. By the wreck of his own home he interpreted the ruin of his nation. The divine Spirit impelled him to bear the tidings afield. He went out to speak to Israel from the fulness of his own heart. Because he had sorrowed, and therefore could speak from deep experience, his words had the greater urgency. Hosea searched the dictionary of his language for the most expressive word for the sin of God's people, and then he used it to try to help his nation to understand God's attitude toward them and their present relationship to Him. As the sin of Gomer against him was unfaithfulness to their marriage vows, so his people's sin against their God was spiritual adultery.

Gomer's sin did not consist in the mere fact that she deserted him and left his home. He had learned that sin was something more than an outward act. It was an inward something, a thing of the heart. How had this terrible domestic tragedy begun? It had begun in Gomer's heart. She began by losing sympathy for her husband and his ideals. She ceased to appreciate his purposes and plans. She came little by little to think that life with him would be a drab, sacrificing affair.

And what is it to sin against God? Is it to lie or to steal or to commit murder? These are only the outworking of sin. They are but expressions of an inward corruption. Now, this sin may express itself in far different ways. One man may reject God in order to waste his substance in riotous living. Another man may reject Him in order to lead a life that is altogether decent and supposedly moral  
(Please turn to page 15)

sitting disconsolately by the door, dirty and hungry. The house had that deserted look that is always noticeable when the mother is absent. The fire was out. The pot which should have contained the steaming broth hung by the cold hearth. Weary though he was, he set about preparing a meal for the three little ones. Eventually, after long and blundering effort, the children are pacified. There is a new tenderness in the father's touch as he mothers the three children that night. He hears their prayers, and perhaps teaches them a new petition, "God bless mother and bring her back again."

Then the children sleep, but there is no sleep for the deserted husband and father. It is only then that he has time to think. Again and again he reads the clay tablet left on the table; it read something like this: "You need not seek me. I will never come back. I have gone away with

we through  
! Testament  
ans.





### Adventists Meet

In the greatest meeting in the history of the denomination a peak of 21,000 Seventh-day Adventists met in San Francisco's Exposition Auditorium, August 10-22, to elect world officers and plan for the future. During the second day of the session William Henry Branson, lately president of the China Division of the denomination, was elected world president. A genial believer in aggressive evangelism, Branson pledged himself to streamline the organization for still further action in this respect. Membership among Adventists has risen 61 per cent since 1936 (from 438,139 to 716,544). The denomination now operates 162 medical units (sanitariums, hospitals, dispensaries, treatment rooms), 290 colleges and secondary schools, 3,341 elementary schools and 52 publishing houses.

### Air Pilots' Friend

Its name is "omnirange," and already it is regarded with warm friendship by pilots of the airlines. Omnirange uses very high frequency signals and is static free. It will tell a pilot where he is, where he is heading and how he can get where he wants to go quickly. Three hundred of the Civil Aeronautics Administration's projected four hundred and nine omnirange stations are already in operation. The pilot has two needles to watch in a typical set. One tells him whether he is headed to or from the omnirange station he is receiving. The other needle tells him whether he is to the left or right of the "track" to the station. By centring it and keeping it centred he can fly directly to the station he is tuned to.

### Common Blood

The biblical statements that all humankind springs from a common ancestry and that all men are brothers are borne out by the most modern reports of science. An international group of scientists working for UNESCO recently issued a report to this effect. Race does exist, say the scientists, because of climate, isolation, and like factors. However, the similarities among races are much greater than their differences. Ethnic groups do not vary much in basic intelligence, say the scientists. Given equal opportunities, their potential abilities would give them about equal achievements.

### Want to Borrow a Book?

The United States spends only two thirds as much on public libraries as on bowling alleys and billiards. Only one person in ten in the country is a regular user of the library. Half the population never reads a book from one year's end to another, while 50 per cent attend the movies once in two weeks and 90 per cent listen to the radio every day.

### No War Risk Insurance

Eight major insurance companies of the United States reinstated the war risk clause in their policies recently. The clause will be written into all new policies sold to men seventeen to twenty-six years old, to members of the National Guard and the reserves forces.

**S**ALVATION is a unique word in religion. It is peculiarly significant in Christian religion. It is often difficult to translate into other languages. This was brought home to me with unusual force one evening as I was addressing a group of people in old Damascus. My text was Romans 1:16. When the word "salvation" had to be translated into Arabic by the interpreter, he politely stopped me and explained: "We do not have an exact equivalent for 'salvation' in Arabic. I am using a word which really means 'making room under the sun.'"

What a wonderful discovery that was for me! Immediately Isaiah 52:10 came to mind: "The Lord hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." Here the "holy arm" of the Lord is disclosed in connection with salvation. God is seen taking a hand on behalf of His children and in the affairs of the world. He is seen "making room under the sun" for those who obey Him.

Now that is exactly what has happened in the work of God in saving man from the thralldom of sin. Salvation from sin means the restoration of man to his original state, which he held before he disobeyed the command of God and sinned.

Before man sinned there existed a perfect, happy relationship between him and his Maker. There existed an unbroken allegiance of love between the two. Complete harmony and understanding prevailed. Man reflected the image of God, after which he was created. He was given direct access to the tree of life, the fruit of which would ultimately impart perfect purity and immortality to man. As long as that perfect allegiance of love existed between God and man there was no possibility of discord or transgression.

Under these conditions God gave Adam dominion over the earth. While man was created a "little lower than the angels," yet God crowned him with glory and honour and gave him "dominion over the works" of His hands, and "put all things under his feet." Psalm 8:5-8. Had man retained his original allegiance of love, sin would have never entered the world. Eden would have remained his paradise, and the whole earth would have been inhabited by the human family free from all traces of sin.

Satan knew this; therefore, he set his master mind to discover some way by which he could dethrone the love of God from the human heart. He knew that as long as there existed a



# God's Way

By H. L. Rudy

*Satan's kingdom is established upon force and coercion; while Christ's kingdom, by way of contrast, is established upon the high and holy principle of love.*



STANDARD PUBLISHING CO.

perfect allegiance of love between man and God, transgression against the will of God would not be possible. He must discover some way to draw the heart of man away from the God of love.

Satan set about to sow the seed of mistrust in man's heart. The opportunity for this deceptive work finally came. God had reserved a tree "in the midst of the garden" for the purpose of testing and perfecting man's allegiance of love. One day the "serpent," or Satan, approached Eve as she came near this tree of "knowledge of good and evil" as it was called. "Ye shall not surely die," he said, and then added: "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Genesis 3:4, 5. Thus influenced, Eve partook of the forbidden fruit. She gave some to Adam and he also ate of it. No more was needed. Man's fall into transgression and sin was now complete. His eyes were indeed opened and he saw the veil of glory which had enshrouded him disappear. How could he now face God? He sought cover and hid from the presence of his Creator.

No greater temptation has ever been thought up by Satan. This one has done perfect duty throughout the whole history of man. There is nothing that sinful creatures crave more than deification. That was the cause of Satan's fall when sin first originated in the universe. He said in his heart: "I will ascend into heaven, I will exalt my throne above the stars of God: . . . I will be like the Most High."

Isaiah 14:13, 14. Now he caused man to want to be like gods, and thus alienate the love of God from the human heart. Through mistrust, and the desire for self-exaltation, man was led to open transgression.

Through the tragic entrance of sin everything was changed in the world. The allegiance of love between God and man was broken. Fear, jealousy and pride took its place. Satan, man's new master, had the human pair in his firm grip. From now on he claimed the dominion over the earth which had originally been given to man. For the moment, everything seemed to be lost. There seemed to be no other road ahead but the path of irretrievable bondage and servitude.

At this juncture God entered into the picture and took a hand in affairs. While hidden away among the trees of the garden at eventide, Adam and Eve heard the voice of God calling them. Although the love of God had been torn from the heart of man, that love was still enthroned upon the heart of God. In spite of man's sin, God set out to manifest His love toward the sinner rather than to sentence him to immediate oblivion. God's love is like that. It will exhaust every possible resource in order to heal and restore before applying the punishment that must ultimately be meted out to the transgressor.

Man had sinned. Transgression was complete. It was too late to undo the curse that man had in a moment brought upon himself and upon the

world. The sure consequences of sin must follow. The visible presence of God became too much for man to bear. He must leave the garden to take up the relentless struggle with a sinful life. A flaming sword guarded the entrance to the garden and access to the tree of life, lest sin itself should become immortalized.

"But God, who is rich in mercy" (Ephesians 2:4), had made provision for such an eventuality. Taking the initiative, He turned to Satan and said: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Genesis 3:15. Here God performed a new act of creation. Through transgression man had become a complete captive of Satan and there was nothing that man could do to deliver himself. This was a new situation, brought about by the enemy. In order to give man the power of choice between both good and evil, now that he had become a captive of Satan, God created "enmity" between Satan and the "seed" of the woman. Had it not been for this creative act of God, no sinner would ever have found his way back to God. This, then, constitutes God's first decisive act of interposition in the development of sin upon earth.

From that time to this the human heart has been the battleground between the forces of good and of evil. Man was placed on neutral ground, that he might observe the manifesta-

(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:** In the February issue of your paper I have read with interest your article entitled, *The Home of the Saved*. But I find it difficult to reconcile your quotation from Pastor Flynn which reads, "From this it is certain that we are going to be real flesh and blood people and live right here on earth" with Paul's clear, unequivocal statement to the contrary in 1 Corinthians 15:50. Kindly clarify this for me so that I may follow your description of the home of the saved without doubts as to the orthodoxy of your arguments.

First, let us get 1 Corinthians 15:50 before us: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."

I should like to point out first that Paul does say that "flesh and blood cannot inherit the kingdom of God," but he does not say that flesh and blood will not *inhabit* the kingdom of God. The apostle, in this chapter, is talking about the "natural body," things that are "earthy," and the fact that corruption cannot inherit incorruption. It is certainly true that sinful flesh and blood will neither inherit nor inhabit the kingdom of God.

In giving consideration to this question it is well for us to keep in mind the fact that the home of the saved, this recreated earth, is going to be the Garden of Eden that God intended it to be in the beginning. It was God's original purpose that this earth should be populated by a race of sinless, holy people. Adam and Eve were to be the progenitors of this sinless race, and they were "flesh and blood" people before they sinned as they were afterward.

Job expected to be in his flesh. "Though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19:26.

Jesus, following His resurrection,

had flesh and bones, and ate food to prove to His disciples that He was a real living person: "As they thus spake, Jesus Himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And He said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have. And when He had thus spoken, He showed them His hands and His feet. And while they yet believed not for joy, and wondered, He said unto them, Have ye here any meat? And they

gave Him a piece of a broiled fish, and of an honeycomb. And He took it, and did eat before them." Luke 24:36-43.

The Bible teaches us that we shall be like Him, for we shall see Him as He is. Moreover, the Good Book is most enlightening in its descriptive utterances of the new earth state. "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. . . . They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands." Isaiah 65:17, 21, 22.

We are told also that "the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all My holy mountain, saith the Lord." Isaiah 65:25. (See also chapters 35, 11.)

All of this indicates that the saints, as Christ says, shall inherit the earth and live here according to the original plan in a literal, flesh and blood condition. Revelation 21 tends to bear that out still further: "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears

## Enrol to-day

In the World's Largest

## BIBLE SCHOOL

— 800,000 students —

It's free—Nothing to pay  
Thirty thrilling lessons by  
Correspondence

Beautiful diploma when you  
complete the course

Fill out, clip and mail  
the coupon below—to-day, to the  
Editor, Signs of The TIMES,  
Oshawa, Ontario.

Name \_\_\_\_\_

City or Town \_\_\_\_\_

Province \_\_\_\_\_



from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful." Verses 1-5.

In Revelation 22 we are told of the river of water of life, and of the tree of life. "And He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him. And they shall see His face; and His name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."

**Dear Bible Answerman: Where did Noah's ark come to rest after the flood?**  
R. A. L.

The ark came to rest on Mount Ararat, which is at the junction of Turkey, Iran and Armenia. One peak of Ararat is 16,916 feet high, and has been climbed by explorers who did not report having seen the ark. However, others have reported seeing it. Currently an expedition has devoted itself to trying to locate the ark.

## GOD'S WAY

*(Continued from page 13)*

tions of both the influences of righteousness and the powers of sin. He was placed in a position that made it possible for him once more to exercise a free will, the same as he could before the fall. Every son of Adam from that time to the present has been endowed with this power of choice between good and evil. Were it not for that merciful act of creation performed by God after man's fall, the human race would have resulted in a race of devils.

These words, addressed to Satan, also had great meaning for man. A very definite promise was made to man through the "seed" of the woman. The time was to come when a descendant of Eve would bruise the

head of the serpent, or Satan. This promise became the basis for God's covenant relations with man. God did not disclose to Adam and Eve when this "seed" would bruise the serpent's head. They hoped it might be their first-born son, Cain, for when he was born Eve said, "I have gotten a man from the Lord." Genesis 4:1. Little did the first human pair realize the awfulness of the results of sin. Sorrow and disappointment became their lot as they lived to see the terrible fruits of sin over a period of many hundreds of years.

But as the centuries came and passed, Adam and Eve kept their hearts on the promise of God. They soon discovered that the "seed" of the promise must refer to the Son of God, who would come in due time to take up open combat with Satan. They had faith in that promise, as the sacrifices which they and Abel brought, signified.

To Satan the promise of the "seed" came as a devastating blow. In his heart he knew from that moment on that he would ultimately be defeated and destroyed. He knew, too, that many of the sons of Adam would accept the promise of God by faith and go forth as living witnesses before the universe of the righteousness and love of God.

Now that man was once more in a position to exercise his free will, God again took the initiative and established covenant relations with him. Having created man in the beginning, God knew what was good for him. He also foreknew the course and full consequence of sin. Too, He had given man the promise of a Saviour, and was now in a position to name the conditions under which the promise could be fulfilled and made efficacious in the life of man. It was not in man's power then, nor is it now, to list the promises of God, or formulate the expectations of the covenant and then present them to God for His approval. That prerogative has never been within man's power to exercise. It belongs to God because He is the Creator, and has perfect knowledge of what is best for man.

The idea of the covenant as introduced by God became the means by which God revealed His plan for saving man. The story of God's covenant relation with man is the record of God's interpositions in the affairs of this world for the salvation of sinners. Here we see how God took a hand, "made bare His holy arm" that His salvation might be seen among all the nations of the world.

## AN ENACTED PROPHECY

*(Continued from page 11)*

and respectable. Why did the prodigal son go into the far country? Because he wanted to. Why did the elder son remain at home? For the same reason. Neither considered pleasing his father, but only himself. Sin therefore is not so much the outward act as it is an inner disloyalty of the heart.

But just as sin in its essence is a thing of the heart, so, also, is true religion. What did Hosea want of Gomer? Did his heartache over her going away mean only that he missed her ministry about the house? Did he grieve over her unfaithfulness because when she was gone there was no one to sweep the floors, dust the furniture and prepare the meals for him? Would he have been satisfied had she hired a housekeeper to take her place? A thousand times no. Hosea did not want a drudge. He wanted a wife, a companion. He wanted one who could enter into loving sympathy and fellowship with him. And that is what God wants. "Love I desire," He says, "and not sacrifice." He is not asking for your service primarily. He is not asking for your money first. He is asking for you. His appeal is ever this, "My son, My daughter, give Me thine heart." If He gets that, He gets everything. If He does not get that, He gets nothing at all—that is, not really.

God mirrors His own heart to us in the human heart of Hosea. God Himself suffers because of our waywardness in rejecting Him, and to make that truth more vivid He has given us the story of Hosea. Hosea could not see Gomer becoming daily more flippant and frivolous, daily more and more coarsened, without grieving over her. It broke his heart to see her love for the unclean. He could not take her going away as a trivial thing. Why was this so? Simply because he loved her. And just so God grieves over the sinner. Sin always means pain. It means pain to the sinner. Oftentimes it means pain to those nearest the sinner. Always it means pain to the heart of God.

God's grief is as much greater than the grief of Hosea as His love is greater than that of man. He is a God infinite in grief because He is a God infinite in love. It was that infinite love that gave the Christ, and it was that infinite love reproduced in Jesus that sealed that gift to us. Will you respond to that sacrificial love? If you will, He will make you whiter than snow. If you refuse, yours is the unpardonable sin, for it is the sin against love.





# The DOCTOR'S VOICE

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



## Acne

**Question:** I am nineteen years of age. My problem is pimples. I have them all over my face, back and chest. Is there any ointment you know of which might help me? Is there a special food I should not eat? My face is causing me an inferiority complex.

**ANSWER:** The condition you describe is commonly called acne, and may spontaneously disappear at the age of twenty-one. The face should be carefully washed with a mild soap and water twice daily. In severe cases hot and cold applications to the face are helpful. Using washcloths, alternately apply hot for two and one-half minutes, and then cold for half a minute. This may be done three or four times a day for twenty minutes if time permits. Ointments have a limited usefulness. Acnomel is cosmetic and does tend to dry up the lesions. Fat should be restricted in the diet, also excess use of sweets, cake, pastries, et cetera. Lard and pork are particularly objectionable, as well as shellfish. A single capsule daily of some multiple vitamin preparation is worth while.

## Blackheads

**Question:** How can blackheads be removed from the face and chest?

**ANSWER:** Blackheads can be gently expressed. This is permissible about the nasolabial folds if there is no evidence of infection such as pain or swelling or a pimple. Cold cream and ointments should be avoided. Face and chest should be washed thoroughly with soap and warm water twice a day. Hot compresses to the face for twenty minutes morning and evening are helpful.

## Muscle Cramps

**Question:** What is the cause of and the cure for muscle cramps in the arches, hips, wrists and back, in fact all over the body?

**ANSWER:** Complaints of this kind are usually made by those who are not of a robust constitution. They are not usually able to keep up with their

more vigorous fellows. However, it is possible that your local physician could find some cause that could be remedied. Heat and massage would probably give relief.

## Rapid Heart Beat

**Question:** My heart beats very rapidly at times, leaving me feeling weak and tired after it is all over. What should be done?

**ANSWER:** Where the heart is irritable only and there is no organic disease, it is best to lie down at the beginning of an attack. It will often pass off in about twenty minutes. If one keeps on working the attacks may last for hours and result in extreme fatigue.

## Laxative

**Question:** My mother, eighty years of age, requires a laxative but finds that senna, to which she is accustomed, now causes cramps and a sense of faintness. What could be substituted?

**ANSWER:** If your mother is not getting enough bulk in her diet a teaspoonful of agar or of Sibliin, followed by a glass of water, could be taken after supper. It is often helpful to take two glasses of hot water half an hour before breakfast.

## Gallstones

**Question:** I have had gallstones for ten years with yearly attacks of colic. I am quite stout. Could an operation be avoided?

**ANSWER:** If gallstones are causing symptoms, an operation almost becomes inevitable. Weight reduction would make conditions for operation much more favourable. Weight reduction should be gradual and carried out under medical supervision.

## Rheumatic Fever

**Question:** Is rheumatic fever hereditary?

**ANSWER:** There is a high familial incidence. This is probably due to a combination of factors, including heredity, environmental conditions such as crowding, poor ventilation, hygienic conditions, economic status and malnutrition.

**O**VEREATING is one of the major concerns of the medical profession. Like Churchill, we should be satisfied with nothing but the best. However, the "best" is a little different from what most people think. Concentrated carbohydrates such as refined sugar, jams, marmalades, pastries and syrups have ruined many a good dinner, and thrown an unreasonable load on the body. It is almost as great a fault to eat too freely of wholesome foods. On the other hand, subsistence upon scanty, ill-cooked foods is responsible for some of the diseases most difficult to cure, such as pernicious anæmia.

When the diet is adequate in all other respects, as little as fifty grams of protein a day may be taken with safety. This is a rather low figure when it is considered that the average person in this country takes well over one hundred grams of protein a day. Many conservative authorities on foods and nutrition have expressed the opinion that the optimum protein intake for the adult is sixty grams a day. Some feel that since the average person is so careless with his diet it would be safer to recommend seventy grams. There seems to be little doubt that eventually those interested in having the best health possible will lower their protein intake to the fifty-gram level.

While history is not always practical, it would seem advisable to review some of the facts in connection with this controversial problem. About forty years ago, the eminent Professor Chittenden, head of the Sheffield Scientific School of Yale University, undertook an elaborate research for the purpose of determining the amount of protein required to maintain the average citizen in good health and to support his activities.

President Roosevelt lent sixteen soldiers to be used as subjects. Four Yale professors and six students increased the group to twenty-six. For nine months these men were kept under test conditions, every particle of food they ate being weighed and analyzed, so that the exact amount of protein should be known. It was concluded that only ten per cent of the total food intake need be protein.

Professor Benedict of the Carnegie Nutrition Laboratory confirmed these findings a few years later. The young college students used as subjects engaged in exercises as strenuous as cross-country runs. Benedict himself was astonished to find that a low-protein ration was superior to the higher.

The great Harvard University again reviewed the study of the protein ra-



# THE IDEAL DIET

By W. H. Roberts, M.D.

tion as reported in the *New York Times* of September 11, 1943. It was concluded that the daily requirement of protein is only fifty grams. Furthermore, in the Harvard experiment only five grams, or ten per cent, consisted of animal protein, doubtless either eggs or milk. It is an established fact that the protein of eggs and milk is not only equal to the protein of meat, but superior to it.

Science has definitely shown that flesh foods have no proper place in the dietary of human beings, and that the excessive use of protein is at least as great a source of injury to human beings as is alcohol.

To secure an adequate amount of protein and of vitamin B, and of iron (the protein foods are the richest sources of iron and vitamin B) one should include daily in his diet:

One pint to one quart of milk

Three slices of whole-wheat bread

An egg three or four days a week

One baked potato

Two servings from: cottage cheese, or legumes (navy, soy, lima beans, and lentils), or nuts.

Now there is one other important factor to be considered, that is the mineral salts.

Minerals may be lost in the following ways:

1. Refining. White bread, macaroni, cream of wheat, corn flakes, farina, polished rice, pearled barley, tapioca, white sugar, et cetera, have been robbed of their minerals and vitamins.

2. Removal of thick peelings, soaking for long periods in water; boiling vegetables, then discarding the water. (Use as little water as possible in boiling. Save vegetable water for soups and sauces. Start to cook in boiling water.)

3. Raw salads standing too long before they are served. Ideally, just a few minutes should elapse between the cutting up of salads and the serving of them.

All fruits and vegetables, and nuts (with the exception of walnuts and peanuts) have an alkaline ash. Meats, meat soups, tea, coffee, eggs, cereals, walnuts and peanuts have an acid ash. Ideally, three or four servings of alkaline ash should be taken for every one of an acid ash. A diet high in acid ash

has toxic effects even when adequate in minerals and vitamins. This is particularly true when one is dealing with cases of hypertension and chronic skin conditions such as eczemas and psoriasis. Hence the advisability of eliminating flesh foods, tea and coffee entirely, and restricting eggs and cereals as indicated previously. Doctor Jackson of Roman Meal fame; Cornforth of the New England Sanitarium; Dr. G. K. Abbott, Medical Director of the St. Helena Sanitarium; and Dr. Wm. A. McKeever, head of the famous school in Oklahoma City, have long recommended what they choose to call an "Alkaline-ash Diet" for persons over seventy years of age.

Doctor Jackson has this to say about cranberries, plums and prunes: "The ash of cranberries, plums and prunes is alkaline, but because they contain substances which form hippuric acid in the body they increase the acidity of the urine. These foods contain other fruit acids of great systemic value, and are actually alkaline-forming." He says further: "The acid portion of

citrus fruits and tomatoes is nonmineral, and the alkaline or base-forming portion is mineral in its nature. The organic acid is quickly oxidized and disappears as carbon dioxide and water, while the alkaline mineral remains to unite with other substances to form salts; usually with carbon to form carbonates of sodium, potassium, calcium, lithium, et cetera, the very mineral salts which maintain the alkalinity of human blood." To have a preponderance of alkaline-ash foods it would be well to have daily three to four servings of vegetables, and four to five servings of fresh and cooked fruits.

These, then, are simple rules that "he who runs may read," and will assure one on the qualified authority of none less than Dr. Henry C. Sherman, of an extension of the life span by seven years. It will also assure one of greater resistance to disease, increased vitality, keener mentality and improved spiritual life. In addition to longevity, one may also have health and happiness.



EWING GALLOWAY

*In the beginning God gave to man a perfect diet. However, in the intervening centuries he has departed far from it. Yet, owing to the fact that man's physical being consists of the food he eats, the nearer he gets to that perfect, Garden of Eden diet the better health he will have.*





REVIEW AND HERALD

Great celestial "signs" were to mark the last days of earth's history. The great meteoric shower of November 13, 1833, fulfilled the biblical prediction that the "stars shall fall from heaven." The sight terrified many, but others recognized it as the fulfilment of prophecy.

NOT since the plagues of Egypt was there ever a period of daytime darkness so dense as that of May 19, 1780. It stands out as the Dark Day of history. Given by Christ as one of several signs pointing to the end of the world, this phenomenon has never been accounted for in any way other than as a token of the coming judgment. Astronomers are still at a loss to explain the strange occurrence. More than 2,500 years ago these words of Christ were echoed by the prophet Joel: "The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come." Joel 2:31.

In an article titled, "America's First Black Friday," Vincent H. Gaddis resurrects for *Coronet* (Copyright, May, 1946, by *Esquire, Inc.*) the experience of that unusual day in old New England. "The mysterious and unexplained darkness," says he, "came in the midst of the Revolution. The shots fired at Lexington had echoed five years and one month before; Cornwallis would surrender one year and five months later. But battles were now being fought in the South, and guns were mostly silent in New England."

He goes on to describe weather conditions at that time, the velocity of the wind and the like of the period when the sudden darkness covered the area. The people of New England thought at first that a storm was coming, and then they felt that it would be a hurricane. "The darkness deepened," he went on, "lights appeared in windows, dinners were eaten by candlelight, schools were dismissed. Along the streets torches appeared, and in the rural districts the chickens went to roost and cows gathered at the barns.

"By one o'clock in the afternoon the outer limits of the ebon area had been reached, although these limits were not stable and varied during the following hours. Roughly, the area included what is now Maine, New Hampshire, Vermont, Massachusetts, Connecticut and Rhode Island. Eastern New York was included, as well as the northeastern corner of Pennsylvania."

There was great fear as the darkness became as dense as midnight. People became bewildered and a general panic arose among them. "To many thousands of frightened people," Mr. Gaddis observed, "this deepest of

nights in midday could mean only one thing: the day of judgment.

"Churches were opened. In hundreds of communities, through the murky gloom came processions of torches to the places of worship. In lonely farmhouses there was family prayer. Many confessed their sins and begged forgiveness."

The state legislature for Connecticut was in session at Hartford. By noon the members were unable to distinguish one another. The meeting threatened to break up. At that time Mr. Davenport arose to address the assembly. Said he, "Mr. Speaker, it is either the day of judgment or it is not. If it is not, there is no need of adjourning. If it is, I desire to be found doing my duty. I move that candles be brought, and that we proceed to business."

"The cause of the phenomenon," concludes Mr. Gaddis, "remains unknown. There was no eclipse at the time. As to a possible forest fire explanation, Noah Webster, writing in 1799, said: 'That 40 miles of burning forest should cover hundreds of square miles with impenetrable darkness is too absurd to deserve serious refutation.' What's more, there were no big forest fires reported at the time."



# America's Great Signs

By Louis B. Reynolds

John Greenleaf Whittier, American poet, was moved to commemorate the unusual event in his poem, "Abraham Davenport":

"'Twas on a May day of the far old year  
Seventeen hundred eighty, that there fell  
Over the bloom and sweet life of the  
spring,  
Over the fresh earth and the heaven of  
noon,  
A horror of great darkness, like the night.  
Birds ceased to sing, and all the barnyard  
fowls  
Roosted; the cattle at the pasture bars  
Lowed, and looked homeward; bats on  
leathern wings  
Flitted abroad; the sounds of labour died;  
Men prayed, and women wept; all ears  
grew sharp  
To hear the doom blast of the trumpet  
shatter  
The black sky."

This was one of the tokens by which men would know that the coming of Christ was near. Said Jesus: "There shall be signs in the sun, and in the moon, and in the stars." Luke 21:25. "The sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory." Mark 13:24-26.

The falling of the stars, a later event, occurred on November 13, 1833. Frederick A. Douglass, abolitionist and statesman, witnessed this spectacle, and he recorded the event in his book, *My Bondage and My Freedom*:

"I left Baltimore," said he, "for St. Michaels [Pennsylvania] in the month of March, 1833. I know the year, because it was . . . the year, also, of that strange phenomenon, when the heavens seemed about to part with their starry train. I witnessed this gorgeous spectacle, and was awe-struck. The air seemed filled with bright descending messengers from the sky. It was about daybreak when I saw this sublime scene. It was not without the suggestion, at the moment, that it might be the harbinger of the coming of the Son of man; and, in my then state of mind, I was prepared to hail Him as my Friend and Deliverer. I had read

that the 'stars shall fall from heaven,' and they were now falling."

The unusual trend in world politics, the fear and suspicion among nations, and the threat of atomic power cause such observations as these to take on a new meaning. Their scope is at once solemn and serious.

Men need to be awakened to their danger. They must be roused to prepare for the great events which point to the close of human probation. The prophet Joel declares: "The day of the Lord is great and very terrible; and who can abide it?"

Some will cry, "My God, we know Thee." Hosea 8:2. But if they have transgressed His commandments, if they have followed after the gods of this world, if they have hidden iniquity in their hearts, and loved the paths of unrighteousness, the day of the Lord will be to them "darkness and not light . . . even very dark, and no brightness in it." Amos 5:20.

"It shall come to pass at that time," says the Lord, "that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will He do evil." Zephaniah 1:12. "I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible." Isaiah 13:11.

In view of the great day of the Lord, the Bible calls upon men and women everywhere to arouse from their spiritual lethargy, to seek God with repentance and humiliation. "Turn ye even to Me," He says, "with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness." Joel 2:12, 13.

*It was over such  
sweet and peaceful  
scenes as this that the  
pall of darkness spread  
at noonday. This, too,  
occurring May 19,  
1780, was in fulfilment  
of divine fore-  
casts.*



H. M. LAMBERT





# Freely Give

**G**IVE as the sunshine, yes, give in good measure,  
Pour out the warmth of your heart's hidden treasure;  
Give, for your giving will bring so much pleasure.  
Yes, willingly, cheerfully, eagerly give.

Give as the rain clouds that shower their blessing—  
Not for a moment refreshment suppressing;  
Give in abundance, your true love expressing,  
As if by your giving you only could live.

Not a few drops from love's full flowing ocean,  
And not only when moved by some strong emotion;  
Just make your giving a part of devotion,  
Yes, willingly, cheerfully, eagerly give.

See how your Father, whose love is o'erflowing,  
Stays not His hand but is always bestowing;  
So by your giving His love you'll be showing—  
Showing to others that by giving you live.

— Stanley Combridge