

Start-up
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NO. 4



Will the U. N. Succeed

Where Hitler Failed? See page 2

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Will the U. N. SUCCEED

Where HITLER FAILED?

By
Robert Leo Odom

HAD you been one of the chamberlains of king Nebuchadnezzar of Babylon during a certain night in 604 B.C., you would have wondered why your royal master tossed about so much in his sleep. You would have noted that his spells of restlessness were interrupted by periods of wakefulness and deep concern.

Did he fear that an assassin's dagger might be driven into his breast? Or was he anxious to hear how his conquering legions were faring in battle in some faraway land? No, he had no concern for these things. He had a bad dream, he thought—an unusual one.

Determined to learn the meaning of the dream, the mighty Oriental ruler summoned "the magicians, and the astrologers, and the sorcerers, and the Chaldeans [a noted body of stargazers], for to show the king his dreams." Daniel 2:2. They little suspected that their vaunted ability to divine was to be put to a real test.

Nebuchadnezzar told them that his slumber had been disturbed repeatedly by a very impressive dream, and that his recollection of its details had completely left him. If he would tell them the dream, they said, they would explain its meaning. He insisted that if they could interpret it, they could just as easily tell him the dream too. At any rate, he had forgotten it, and they must tell him the dream and what it meant. All that kingly wealth and royal wrath could do to

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wangle the secret from them proved useless. They finally declared frankly that such knowledge belonged to the gods, and that they had no share in it. Thus their long-standing claim to possess such supernatural power had been a farce all along.

Angered by the chicanery of his counsellors, Nebuchadnezzar ordered that all the wise men of Babylon be put to death at once. But before the dreadful decree could be carried out, word came to him that a youth among the captive Jews brought from Jerusalem could help him with the problem. And when Daniel was called, he assured the monarch that it was useless to turn to the magicians, astrologers, and soothsayers for the kind of information desired.

The youthful seer reminded the king that when he had lain down the night before, his thoughts turned to "what should come to pass hereafter." Verse 29. And as the monarch slumbered, the question that had teased his thoughts found its answer in one of the most remarkable revelations ever recorded. So Daniel assured him that "there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar *what shall be in the latter days.*" Verse 28.

Daniel said that the king had seen in his dream a great metallic man of striking appearance. Its head was of gold; its breast and arms were of silver; its belly and thighs, of brass; its legs, of iron; and its feet and toes, of iron mixed with potter's clay. The monarch had watched "till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, so that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Verses 34, 35.

Then followed the interpretation: "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And whosoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them all. *Thou art this head of gold.*" Verses 37, 38.

Thus king Nebuchadnezzar, reigning over the great world empire of Babylon, was symbolized by the golden head of the metallic image of his dream. Babylon had become the mistress of the civilized world about

606 B.C. Because of her great wealth and culture, she was called "The lady of kingdoms," and "the glory of kingdoms, the beauty of the Chaldees' excellency." Isaiah 47:5; 13:19.

However, Daniel went on to say to the Babylonian king: "After thee shall arise another kingdom inferior to thee." Daniel 2:39. About sixty-two years after this prediction was uttered, the memorable feast of Belshazzar was held, when the finger of Heaven wrote on the wall of the festal hall the doom of both Babylon and her dissolute ruler. "In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old." Daniel 5:30, 31. This event occurred in 538 B.C., when the armies of Media and Persia, under the command of Cyrus, stormed the fortified palace of Belshazzar and completed the overthrow of the Babylonian Empire. As silver is inferior to gold, so Medo-Persia was inferior in wealth and splendour to Babylon.

"And another *third kingdom* of brass, which shall bear rule over all

the earth," added the young seer. Verse 39. Babylon was to be the first of a series of universal empires that would bear sway over men. The Medo-Persian power — the second in the series — collapsed under the mighty blows of the Greek forces of Alexander the Great in 331 B.C. The brazen section of the prophetic image of Nebuchadnezzar's dream represented the third — the Greek Empire.

But the Greeks were not to hold the nations in their grip forever, for Daniel continued: "And *the fourth kingdom* shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise." Verse 40.

The decisive defeat of the Greeks by the Romans in the battle of Pydna, in 168 B.C., brought about the fulfilment of this part of the prophetic dream. Edward Gibbon, the noted historian, describes the Roman conquest of the world in words which show that he, skeptic though he was, recognized it as a fulfilment of the prophecy of Daniel 2. Says he:

"The arms of the [Roman] re-

Centuries ago a young man, Daniel, the Lord's prophet, predicted the events occurring in Europe. A perusal of Daniel's writings, therefore, will tell us not only of Europe's present but of its future.



public, sometimes vanquished in battle, always victorious in war, advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the ocean; and the images of gold, or silver, or brass, that might serve to represent the nations and their kings were successively broken by the iron monarchy of Rome." — *The Decline and Fall of the Roman Empire*, Vol. III, chap. 38, sec. "General Observations on the Fall of the Roman Empire in the West," p. 634.

So "the iron monarchy of Rome," symbolized by the iron legs of the prophetic image of Nebuchadnezzar's dream, was the fourth in the series of world empires that God had said would arise. No other power ruled the world with a harder rod of iron than did Rome.

Would Rome stand forever? Prophecy said No. "Whereas thou [Nebuchadnezzar] sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken." Daniel 2:41, 42.

In A.D. 330 Constantine made the old Greek city of Byzantium the seat of government of the Roman Empire, and called it Constantinople. The result was the division of the empire into two parts, called the *East* and the *West* respectively. Finally, in A.D. 476 the empire was completely shattered when Odoacer, military chieftain of the Heruli, dethroned the last of its rulers.

Philip Van Ness Myers has well said: "The destruction of the Roman Empire in the West by the Germanic barbarians is one of the most momentous events in history. It marks a turning point in the fortunes of mankind." — *Ancient History*, revised edition, chap. 49, sec. 561.

In what way did the fall of Rome mark a turning point in the fortunes of mankind? "The fall of the Roman imperial government in the West was, further, an event of immense significance in the political world, for the reason that it rendered possible the growth in Western Europe of several nations or states in the place of a single empire." — *Ibid.*

Rome was not succeeded by another universal power, but she was divided, and in the place of a single empire there arose several separate nations. Fragments of the shattered Roman Empire became the nations that occupy Western Europe today — England, France, Germany, Italy, Spain, Portugal, et cetera — which

correspond to the toes of iron and clay in the prophetic image. Concerning them the prophet said:

"Whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay." Daniel 2: 43.

The combination of potter's clay and iron does not result in certain and lasting unity. Hence by this symbolism it was foreshown that the nations emerging from the ruins of the Roman Empire would be so characterized by weakness and division that "they shall not cleave one to another."

By marriage, diplomacy, and military might repeated efforts have been made through the centuries to effect a lasting union of the nations of Europe. Charlemagne (768-814), Charles V (1519-1556), Louis XIV (1643-1715), Kaiser William II (1888-1918), and Adolph Hitler (1934-1945) each tried to forge a united Europe. The League of Nations (1919-1939) tried to unite the nations under the ideals of universal peace and brotherhood, and failed. *The United Nations organization is now trying to do a similar thing.* But thus far every attempt made by man to abolish war and establish a permanent peace has not succeeded.

What next? In the king's dream a stone "cut out without hands" smote the image "upon his feet" with such disastrous effects that the gold, silver, brass, iron, and clay were shattered to pieces, reduced to dust, and blown away by the wind, so "that no place was found for them." Then that stone "became a great mountain, and filled the whole earth." Daniel 2: 34, 35.

Therefore, the next turning point in world history will be of catastrophic consequences for existing nations. "In the days of these kings," said Daniel, "shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Verse 44.

The Ruler of the universe is to intervene soon in the affairs of earth. The present world order, with the nations fighting one war after another, is destined to pass away. God is going to establish a universal kingdom on this planet, one that will displace all earthly political regimes and fill "the whole earth."

How can this happen in a world such as we live in today? For the answer to this question, read the next article of this series in the SIGNS OF THE TIMES.

By

Mrs. E. E. Andross

WHEN Livingstone was back in Scotland on a visit, he paid high tribute to Jesus as his constant companion, his mighty helper. After he had given the audience whom he was addressing a glimpse of some of the hardships to be encountered by missionaries in the heart of Africa, he said: "Do you know what kept me there all these years? I will tell you. It was this, 'Lo, I am with you always, even unto the end of the world.'" Matthew 28:20. And today thousands of men and women are toiling faithfully in difficult fields of service because of that same promise, because of the companionship of that same Mighty Helper.

Such is the powerful influence of Jesus. No matter how you look at Him, He towers high above all other leaders. Although His earthly career began in a manger and ended on a cross between two thieves, He gave to the world the greatest gift ever bestowed upon mortals. While He was here on earth, He ever lived to bless others. He comforted the sad; He healed the sick; He raised the dead! Finally upon the cross He purchased man's eternal salvation with His own precious blood.

To Paul, Jesus became an all-sufficient Saviour. Said he, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth." Romans 1:16. And what did that Saviour mean to him in his daily life? He was indeed Paul's mighty helper, for, said he, "Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Galatians 2:20. And the better Paul knew Jesus, the more fully he trusted Him. Oh, yes, said he, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." 2 Timothy 1:12. Nor was Paul disappointed. At the end of life's journey he testified that Jesus never failed. He sustained him all along the way and gave him victory.

Jesus has been the Christian's mighty helper through the ages. He still is. Many ignore Him. Many deny His deity, disbelieve His resurrection, and try to explain away His very

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OUR MIGHTY HELPER

"Jesus Never Fails"

existence. Some even pervert His own words to sustain their pet traditions. But the opinions of men do not change Jesus. A Peter still may deny Him; a Demas still may forsake Him; a Judas still may betray Him; a Saul still may persecute Him. But He changes not. He is "the same yesterday, and today, and forever." Hebrews 13:8.

One day our boat remained in a certain port in Venezuela for hours. I had been there several times before, and was glad for another opportunity to enjoy that beautiful scenery. There before us was the open sea where small whitecaps were chasing one another hither and yon over its varying shades of blue. Around us the gentle breakers were spinning white lace edges along the shore line, back of which rose the mountains in terraces till the high ones on the horizon rested their peaks on the azure blue of the heavens. But never could I visit that port without looking sadly at the prison in the harbour. I had heard much about the suffering within its grey walls, and that many had sought release from its cruelty in death. But there is at least one story of joy and gratitude from within its walls that I enjoy recalling.

The background of that story was a political uprising in Venezuela. The rebel general was caught and incarcerated in the harbour prison. He was disconsolate. Death, it seemed, would be sweet release. But one day he discovered a strange book in his gloomy cell. In sheer desperation he searched its pages for help. As the dreary days dragged on, he turned again and again to the mysterious book. Longer and longer he gazed at its pages. Somehow as he read, peace and comfort came into his heart. The book became intriguing. Soon he found in it a Saviour from sin, and now the prison became to him a palace. His heart thrilled with gratitude, for in his lonely cell he had found joy and liberty such as he never had known in his most gala days. And why? Oh, Jesus had become his Saviour and his mighty helper.

Then came another change in the Venezuelan government. The doors of the prison swung open, and the old general went forth to tell others



KEYSTONE VIEW

No physical illness is too difficult for Jesus to heal. He is also our only spiritual healer.

More Like Thee

Jesus, Saviour, show to me
How to travel on life's sea;
Help me in my great distress,
Take my guilt and selfishness.

Saviour, Thou canst give to me
Power o'er sin to set me free;
That in Thine image I might grow
More like Thee while here below.

—Joseph Twing.

of the wonderful Saviour he had found. He was very devout. He wore a wide-rimmed hat when out on his plantation, and whenever he mentioned the name of God, he removed his hat in reverence. His life was a constant witness to the power of Jesus to keep men and women who follow Him from sin. His tenants testified to the old general's transformed life. He was very different. He was kind and sympathetic and ever ready to help them with their problems. In fact, he went about doing good to all in need. He has gone to his rest now, but in the memory of those who knew him the influence of his transformed life, like a glorious sunset, lingers as a reminder that Jesus still is the same mighty helper as in ages past.

Yes, thank God, Jesus is the same mighty helper today as in ages past. And He still calls, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Matthew 11:28. He still offers to transform our lives and make them like His own. He will take from our hearts the burden of sin. He will change our disturbing doubts to comforting hope; our dark despair to strong courage. He will conquer our foes within, and protect us against dangers without. In Him we shall find the remedy for all our weakness, the supply for every want, and the fulfilment of all our desires. He will sustain us in the hour of trial, comfort our hearts in sorrow, and be our safe refuge in every storm of life.

But someday that voice will call no more. The day of opportunity soon will close. The shadows are growing long. The western sun is sinking low. Soon it will set to rise no more. Then the last sinner will have been saved. Then every person's destiny will have been decided for all eternity. Then you and I will be among either the lost or the saved. The lost will go forth to perish with the devil and his angels. But the saved will hear Him who gave Himself for their redemption, and who was their mighty helper all through life, say unto them, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matthew 25:34.

A BRAHAM LINCOLN aptly stated that "liquor has many defenders but no defence." The American Tract Society tells of a tragedy which occurred "one Saturday night when an automobile in which a young couple were driving suddenly crashed. The young man was killed and a popular high-school girl, seventeen years old, was seriously injured. They were taken to a hospital and the father and mother of the girl were called. The mother had been unable to sleep that night, for she thought she had seen a bottle in the young man's pocket as the couple left the home.

"On reaching the hospital, the parents learned that both young people had been intoxicated at the time of the accident, and that a bottle had been found in the car. The father went into a rage and exclaimed: 'If I can find the person who sold those children that whiskey, I'll kill him!' As they returned to their home the father felt he must have a drink to steady his shattered nerves. Going to the place where he usually kept his liquor, he found instead a note in the handwriting of his daughter: 'Dad, we hope you won't mind our taking your whiskey along with us to-night.' It was the father's own whiskey that had killed the young man and critically injured his daughter."

Another father I know was very much opposed to any legislation which would restrict the sale and use of liquor. He was very outspoken in his opposition to prohibition laws, saying it was nobody's business to interfere with a person's personal liberty and his right to drink. The liquor dealers had no more ardent defender of their business than this man, though he himself did not drink. His wife, son, and two daughters drove in their auto ten miles to the city to do some trading for the family. As they were on their way home in the evening, a drunken driver was racing at high speed past a number of cars going in the same direction on a narrow highway and had a head-on collision with the car coming from the opposite direction. This man's wife and three children were killed, and he was left alone in his deserted home to mourn the loss of his loved ones. This sad accident led him to change his mind about prohibition laws. He became an ardent advocate of the regulation of the liquor traffic by law, and did his utmost to minimize the evil effects of liquor. It became a deep concern of his to keep others from becoming the victims of the liquor traffic. It takes nothing less



INTERNATIONAL NEWS PHOTO

In olden days barrooms were for men only. Today liquor interests gloat in the fact that nearly as many women as men put their feet on the brass rail.

LIQUOR Has NO DEFENCE

By C. S. Longacre

than such tragedies to convince some people that the liquor problem is their problem and business.

Some time ago, while on a train between Washington and Chicago, a group of businessmen were discussing the futility of laws restricting the right to drink intoxicating beverages.

"Men have a right to drink just as they have a right to eat," said one.

"It is foolish," added another, "to vote for laws to outlaw the liquor traffic when prohibition does not prohibit. Men will drink in spite of laws that aim to restrain the sale of intoxicants. To attempt to regulate drinking is an interference with a man's personal liberties and with his right to drink."

At this point the conversation was interrupted by a passenger who asked the question, "Do you gentlemen believe that the engineer and the train

crew who operate this train should enjoy the liberty to drink intoxicating beverages?"

The unanimous reply was an emphatic "No."

"Why should the engineer and the crew of this train be denied the right to drink?"

The verdict was: "The law should require these men to be sober so as not to endanger the lives of the passengers on this train."

The interrogator asked again: "How many engineers are there in the United States?" They answered, "About 60,000."

The interrogator said: "You are mistaken. Besides the 60,000 railroad engineers, there are 35,000,000 licensed automobile engineers who are entrusted with high-powered gasoline engines on the public highways, where there are no rails and guards and signals. Is it not just as necessary

that these automobile engineers be required to be sober as well as the railroad engineers?"

Again the verdict was given in favour of restricting the drinking liberties of the automobile driver.

Who, then, has a right to drink? If 35,000,000 automobile drivers do not have a right to drink for fear of endangering the public as they sit behind the steering wheel, how about pedestrians? Of the 40,200 fatal automobile accidents caused during the year 1941, and almost a similar number each year since, the National Safety Council informs us that a very large proportion were caused by drunken pedestrians walking directly in front of moving automobiles. They endanger not only their own lives but the lives of those riding in the automobiles.

No father has a right to come home with an empty pocketbook, staggering, cursing and abusing his wife and children because of drink. No mother has a right to bring shame and disgrace and a handicap upon her offspring because of drink. No son or daughter has a right to bring reproach and dishonour upon an upright and respectable father and mother because of drink. No citizen has a right to spend his money for drink and make a pauper of himself, to be supported by society.

Any nation that debauches and corrupts its youth, its men and women, and its military forces through the curse of drink in order to fill its coffers with revenue, destroys its own future and commits national suicide. Of all the industries in this world, none rivals the liquor industry as a troublemaker. As a crime-producing agency, it has no equal. As a corrupter of public morals, it heads the list. As a waster of fortunes, its like has never been seen. As a despoiler of character, a blaster of reputations, a destroyer of happiness, and a despoiler of all that is good, noble, pure and holy, the liquor traffic is man's most formidable enemy. It is God's worst foe and the devil's best friend. It is a business that cannot be reformed, or tamed, any more than you can reform and change the nature of a boa constrictor. Our only protection is to deal with this hideous monster as we do with wild beasts that prey on weaker animals for their sustenance—to put it behind bars or in chains that circumscribe the freedom of a conscienceless business that cares for nought but money no matter what evil consequences flow from this nefarious trade.

There are many who drink because they think it is fashionable and a

mark of distinction. They believe it is a mark of sociability and broad-mindedness to drink. They feel it is an unsocial act to refuse a drink in society. But in reality, the most unsocial thing a person can do when tempted to drink the social glass at cocktail parties and public functions is to transform himself into an alcoholic dipsomaniac. It is an unsocial trait of character to develop an uncontrollable craving for drink by indulging in the social glass until one disqualifies himself for a place in respectable society. A failure to resist the temptation to drink the social glass for the sake of sociability and for fear of having the finger of scorn pointed at him, paralyzes a man's moral stamina and weakens the backbone to stand up against other degrading influences. It is not the person who can say "No" when the social glass is offered him that is a "sissy." He is a "sissy" and a weakling who does not possess the courage to resist the temptation when he knows in his heart and conscience that his influence is bad, that drinking is likely to make a slave out of him,

and that it mars him physically, morally, financially and spiritually.

There is no redeemable feature about the liquor traffic. It is the most degrading business on earth. It is inconceivable that a liquor dealer can derive happiness and satisfaction in making a living out of a business that ruins health, impairs morals, entails burdens upon society, degrades mankind to the level of brutes, and increases human miseries.

Viewed from every angle, the liquor traffic is nothing but a troublemaker and home-wrecker, and deserves to be utterly banished from national life instead of protected by law. It is the most dangerous enemy within our gates. The greatest asset of any nation aside from its belief in God and the observance of His precepts, is the health and happiness of its people, both of which are impaired and destroyed by the liquor traffic. Liquor is the greatest menace to the welfare of any nation and the most potent handicap and unredeemable liability to the progress of civilization. It bears the curse of God and the condemnation of decency.

In the days of the horse and buggy, drinking did not result so disastrously. Dobbin would often take his driver home. Now Dobbin's counterpart takes its driver into a telephone pole or an oncoming car.



H. M. LAMBERT



WORLD AS WE SEE IT!

**A Prophetic Interpretation
of Current Events!**

What's in a Name?

A YOUNG Australian, Charles Crossman, has the chance of changing his name, and if he chooses to do so he will immediately become \$114,800 richer. It came about this way: A rich uncle, evidently without a son to perpetuate his name, at death willed his nephew this vast amount of money provided Charles changed his name to Statter within four years.

To most people this would seem like an easy way to get rich quick. However this may be, it does raise the question: What's in a name? In olden times names had to be invented. Oftentimes they were selected because of some circumstance in connection with the birth. Sometimes they were descriptive of the child's appearance, or perhaps they were expressive of the parents' hope in the future accomplishments of their offspring. We can well believe that in the latter case at least the child often failed to fulfil parental ambitions.

When Cain was born, Eve was sure that she had a "man from the Lord," but he turned out to be a "child of perdition." It often happens with us as with Eve, that the child in whom we place so much hope and confidence is a disappointment, but the child for whom little is hoped turns out well.

Yet we would not imply from that, that there is nothing in a name, or even that names should not be changed. God has on occasion changed the names of a few individuals as their relationship to Him and to His plans warranted it. God changed Abram's name to Abraham, because, He said, "a father of many nations have I made thee." Sarai, Abram's wife's name, was changed to Sarah, because, God said, "she shall be a mother of nations; kings of people shall be of her."

Jacob, the grandson of Abraham, had his name divinely changed after the night of wrestling at the brook Jabbok: "Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed." Jacob's new name, Israel, was indicative of his new character. Whereas his old name signified "deceiver, supplanter," his new name meant "overcomer."

It is evident from Revelation 2:17 that God has not changed this practice. Says the Lord: "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written."

No man has a voice in the fact of his birth or in

the name that was given him. Yet he may have a voice in his "new name," a matter that is as much greater in importance as never-ending eternity is greater than this present sinful existence. Christians as well as sinners should recognize that the new names are not humanly bestowed, but are divinely ascribed. And it should be remembered, further, that God may be circumscribed in the giving of the new name. God can give only a name that is in keeping with the overcomer's character. The more humble, the more meek, the more noble, the more victorious the character, the more glorious and exalted the new name which the redeemed will bear through all eternity.

Charles Crossman may decide to change his name to Statter and thus become \$114,800 richer. Of how much greater value are the eternal riches! And of how much greater worth the new name which God will inscribe in the white stone! This new name, which is the assurance of divine acceptance, is worth more than any monetary consideration. Thoughtful people would not knowingly and willingly sell their place in eternity for any amount of money. It is Satan's studied purpose to prevent people from think-

Most men set high stake in their good name. A good name, says God, is more to be desired than great riches.

H. M. LAMBERT



Youth, 15, Admits

Killing



Girl, 16, Kills Sister With Scissors

RELIGIOUS NEWS SERVICE PHOTO

With whom rests the responsibility for restraint of the youth? With the parents, or with the youth? Undoubtedly the first responsibility rests with the parents; later the youth must assume accountability.

ing of eternal realities by keeping them occupied with other things, until they slip over the precipice of death, and it is forever too late.

While we are considering the subject of names, here is an additional thought. The name "Jesus" means Saviour. Does it mean that to you? If such is not the case, will you not be persuaded that "now is the accepted time," and that "today is the day of salvation"? No one has a guarantee of the continuance of life, and no man knows what even a day will bring forth.

Proper Restraint

THE people, the nations, the world needs proper restraint. Yet the general feeling is that restraint is the thing that should be thrown off. It interferes, so it is thought, with pleasure and desire—with the individual "want to." This feeling finds expression among youth in rebellion against home and school regulations; and among adults in resistance to the laws of the nation, but particularly in resistance to the law of God.

The law of God, many people say, hampers them in obtaining the fullest joy in life. Characterizing it as a "law of bondage," they would consign it to utter oblivion. Uninhibited speech and acts, so it is thought, lead to the acme of happiness in this life. The idea that God's law is composed of restrictive "Thou shalt not's" chafes many. "We think it's old-fashioned, out of date, and wholly unsuited for free people in this century. Therefore we will not be subject to its regulations, nor yield to its bondage," say they.

The nations of the world, throwing off the restraint of the law of God and the law of human kindness,

stand on the verge of a third catastrophic war. Do you ask, What has the law of God to do with the waging of war? In reply let me give you the cause of war as given by the Bible: "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not." James 4:1, 2.

I remember as a farm boy seeing a roof repairman working on a barn roof. He had no scaffolding, no ladder, no cleats, yet he stood upright and moved around freely. How did he do it? Easily enough. If you looked closely you could see that he had a rope securely tied around his waist, which ran over the peak of the roof and was securely held by a man on the ground. When the workman wanted to move down the roof he would call out, "More rope, more rope." When he wanted to move upward he said, "Take 'er up."

This man was securely bound by a rope and was under the control of another. But it was this very restraint that gave him liberty. The more secure the rope and the more competent the rope handler, the greater his liberty, the greater his freedom of movement. It was his very bonds that kept him from falling off the roof and killing himself. In other words, in his bondage he found freedom.

Is it different in respect to the restraint of the law and the gospel? These two exercise a ropelike restraint upon every follower of Christ who will submit to them. Of course if the workman on the roof had slipped the rope from his waist, he would no longer have enjoyed its security. He would have been free from the rope's restraint all right, but his freedom would have ended disastrously.

God, in love, designed that His law and gospel should provide that ropelike security necessary to each Christian as he traverses the path of life with its slippery and dangerous precipices. To be sure, the law restrains. It forbids entrance into the devious and treacherous sideroads marked covetousness, lying, stealing, killing, adultery, et cetera. God knows that no man can wander in these forbidden highways and find his way to heaven at last. It is far better not to enter. It is far better to stay on that "straight and narrow" way.

Yes, the law and the gospel do exercise restraint, but it is a proper restraint, the same kind that the barn-roof repairman had—the kind that he would not be without, and could not be without except at the risk of his life. Every levelheaded, farseeing man or woman who aspires to a better life than this one is glad to submit to the law's restraining influence. Why? Yes, why indeed? Because he recognizes this restraint to be proper, fitting and good. In that very restraint lies his eternal security.

Think for a moment! How much better off would men and nations be if they were willing to submit to the restraining power of the law of God! Wars would be no more. Crime would come to an end. All ungodliness would cease. Lusts would vanish away. Life would be safe. And in summation, this world would become a paradise. Why? Not because of the performance of some great feat, or the execution of some heroic deed, but simply by submission. Yes, just that—submission to proper restraint.

A Wonderful Promise.

A Promise

THAT HAS INSPIRED HOPE IN MILLIONS

By F. M. Wilcox



WILL Jesus return to this earth? Will He come the second time, personally, visibly, even as He came at His first advent? These are questions which have concerned the church of Christ through the ages. Many at different times have thought the Lord was about to appear. Some even thought this in the days of the apostle Paul. But these expectant ones have been disappointed.

Have we any evidence today that the church has not had in past ages that the second coming of Christ is near? These are interesting questions for the consideration of every sincere disciple, because all true children of God long for the presence of their Lord. They long for personal association with Him the same as they long for personal association with absent friends.

That Christ will come the second time we have positive assurance in the Word of God. Declares the apostle Paul: "Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Hebrews 9:28.

Christ came the first time as a sin offering. He will come the second time to complete the work which He so well began, to bring to a glad and glorious fruition the plan of salvation. The gospel message today is gathering out of all nations a people for His name. This is the work of the kingdom of grace. When the kingdom of glory is established at the coming of the Lord, then will the true Israel of God be gathered from every nation and kindred to dwell with the Lord forever.

That Christ will come the second time we are assured by His own statement. The evening of His betrayal He told His disciples that He was about to go away. Sorrow filled their hearts. They grieved sorely that they

Without question no other Biblical promise has been cherished by so many as has the promise of Jesus' second coming.

were to be deprived of that blessed companionship that had meant so much in their experience. The Saviour in loving sympathy ministered the balm of healing. Listen to His words:

"Let not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3.

Manner of Christ's Coming

How will Jesus return to this earth? In what manner will He come back to take His children home to the mansions which He has gone to prepare? Some teach that He comes in the spiritualistic seance. Others tell us that He will come in some remote section of the earth. This is not the teaching of His Word. In fact, He warns us against these false theories: "Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not." Matthew 24:26.

We are told by some that Christ comes at death to take His children

home; by others that He comes at conversion. He does indeed come near to the believer at conversion, but He comes in the presence of the blessed Holy Spirit, His representative, the Comforter whom He promised to send to make up in His church the lack of His own personal presence. But this is not the coming of Christ.

He comes near to His children in the hour of death. How many blessed deathbed scenes have been witnessed! In the hour of darkness, when human help has failed of its endeavour, when earthly scenes are fading from the dimming vision of the afflicted one, the presence of Christ by His Holy Spirit has been felt. Some have seen angel forms about their beds. Some have seen the face of the Master bending over them in pity and tenderness. We do not doubt the reality of these experiences. They are assurances of divine acceptance. But these visitations do not constitute the second coming of Christ.

Christ will come in person. He emphatically declares: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again." The *personal* Christ will return to earth the second time, literally, personally, even as He came two thousand years ago.

Some have thought to spiritualize away this blessed truth, claiming that the promise was symbolical, and was not to be believed literally. This idea is entirely contrary to the plain, positive teachings of the Scriptures. This is the inspired testimony of the great apostle to the Gentiles:

"The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thessalonians 4:16-18.

How comforting is this precious promise, comforting to the church in every age to whom it has been a

living hope, comforting to us who live today.

The Coming of Christ Will Be a Visible Coming

He will come even more openly than He came the first time. His first advent was in comparative isolation. He lived for the first thirty years of His life quietly among men, and His public ministry covered only a small portion of the habitable world. But when He returns He will come in all the glory of His Father, attended by the shining angelic host. This is His own word: "The Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." Matthew 16:27.

The promise is that Christ will return to earth even as He went

away. How did He go away? This is the inspired record: "While they beheld, He was taken up; and a cloud received Him out of their sight." Acts 1:9.

We suppose this was a cloud of angels which constituted His body-guard, His royal escort to the courts of glory. Two of these angels remained behind to minister comfort to the sorrowing and disappointed disciples, who stood gazing into the heavens, and this is the assurance which these angels gave: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11.

So Christ is to come in like manner as He went away. This testimony of
(Please turn to page 15)





Versatile Antibiotic

AUREOMYCIN, Lederle Laboratories' new antibiotic, has developed an unexpected nonmedical talent. It makes animals grow faster. A fermentation product used in the production of aureomycin was fed to chicks with the thought that vitamin B₁₂ contained in it might be beneficial to their growth. To their amazement, scientists found that it was the trace of aureomycin in the product that affected the growth of the chicks more than the B₁₂ it contained. The product works with turkeys and hogs as well as with chicks, speeding their growth to marketable size by as much as 50 per cent. Doctors E. L. R. Stokstad and T. H. Jukes of Lederle, who have been working with the substance, do not know why it behaves as it does. They do not think it works like a vitamin, but rather by inhibiting intestinal bacteria that consume vitamins or have other deleterious effects on nutrition.

Oil From the Desert

The prophets of the Bible made no mistake when they pointed again and again to the importance of the Near East in latter-day affairs. Reaching from the eastern extremity of Saudi Arabia across the Arabian Peninsula to the ancient port of Sidon, a 1,068-mile-long pipeline has recently been completed. The line was built by four giant American oil companies and eliminates a fleet of sixty-five tankers formerly needed to take the oil on the long haul around the peninsula. This development, in addition to the previously opened oil fields, the chemical works of the Dead Sea and the hydroelectric development of the Jordan River, again points to the fact that the Near East will remain vital in world affairs for a long time to come.

After Cremation?

The Church of England is revising its church laws, and, among other matters of import, has recently considered the subject of cremation and the subsequent disposal of the ashes of the dead. The biggest question was whether the ashes must be scattered in consecrated ground or merely in any place dictated by the sentiment of the deceased or his relatives. A compromise was reached in that no reference to ash-scattering is to be made in the new church laws. Thus the church neither recommends nor forbids the practice.

New Weapons in the New War

Jet-driven planes are probably the most important new weapons being used in the Korean hostilities. They are not an unqualified success as yet, since some pilots complain that their extreme speed makes marksmanship difficult. Another very useful new weapon is the terrible big "bazooka," which fires a 3.5-inch rocket weighing eight and one-half pounds and can penetrate eleven inches of armour.

THE astonishing inventive genius that sets apart the past century and a half as an age of knowledge undreamed of in all the previous millenniums of earth's history has been pointed out as a striking fulfilment of prophecy, and a sign of the approaching advent of our Lord. And such it surely is. The prophecy which thus finds fulfilment in the marvels of our age indicates, however, not only an increase of such knowledge as that manifested in the scientific and industrial world. Above and beyond this it indicates specifically an increased understanding of God's Word, particularly of the prophetic portions of Scripture. Still more specifically it indicates an opening of the once-sealed book of the prophet Daniel.

The prophecy alluded to is that spoken by the angel Gabriel to the aged seer in the Babylonian court: "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. The implication is clearly this: The prophecies disclosed to Daniel would be largely obscure, sealed to men's minds until the time of the approaching end. Then there would dawn an age of knowledge when God's Word would enlighten the earth. During this time of enlightenment the once-sealed prophecies of the book of Daniel would be opened to the understanding of diligent searchers after truth.

The great purpose of the enlightenment that was thus to mark this time of the approaching end is brought to view in Scripture. For centuries before the flood the world was lapsing more and more into an era of spiritual darkness. Then when that darkness was at its height there arose one who was to enlighten the world concerning God and warn its inhabitants of God's purpose to destroy the ungodly race unless they should repent. His message was a message of warning and repentance.

In the history of ancient Israel the nation so enlightened of God in the beginning lapsed gradually into darkness and idolatry until, when almost total darkness reigned, the Lord sent again a messenger of light to call the nation from the worship of the sun-god, Baal, to a renewed allegiance to the great Creator-God. It was the prophet Elijah, bringing to the nation renewed evidence that the Lord, Jehovah, is God alone, and bearing the message that was to separate between those who would serve Him and those who would not. "How long halt ye between two opinions? if the Lord be God, follow Him,"

Signs of The TIMES

The Era of the OPEN BOOK

By

Alice M. Rogers

he challenged, "but if Baal, then follow him."

Before the Messiah began His ministry on earth there came another in the spirit and power of this great prophet, calling men to repentance, of whom the Lord Himself declared: "If ye are willing to receive it, this is Elijah, that is to come." Matthew 11:14, A.R.V. It was John the Baptist, whose work was to prepare men to receive the Christ, and whose message was: "Repent ye: for the kingdom of heaven is at hand." Matthew 3:2. This call of John the Baptist to repentance was to be swelled to a mighty crescendo under the ministry of the apostles and the apostolic church, who would extend it to every nation under heaven.

The reason for the spiritual enlightenment of the world and the message of repentance in that time is pointed out by the apostle Paul who, after commenting on the darkness and idolatry of former ages, remarks: "The times of this ignorance God

winked at; but now commandeth all men everywhere to repent: because He hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." Acts 17:30, 31. Thus the spiritual enlightenment of the world in apostolic times was for the purpose of bringing men to an acceptance of the Christ who had now been revealed and by whom the lives of men would be judged upon an appointed day that was yet in the distant future.

Very shortly after apostolic times there began to occur a "falling away" from the primitive Christian faith, and once again, as the centuries rolled on, the world lapsed more and more into an era of darkness and superstition. For centuries the churches holding fast the apostolic faith existed only in exile, some of them bearing the symbol of a lighted candle with the words *Lux lucet in tenebris*,

"The light shineth in darkness." But one by one even these lights were extinguished until the world lay in almost total darkness and the shadow of death—this in the face of the sobering fact that nearer and still nearer was approaching that appointed judgment day of which the apostle Paul had written.

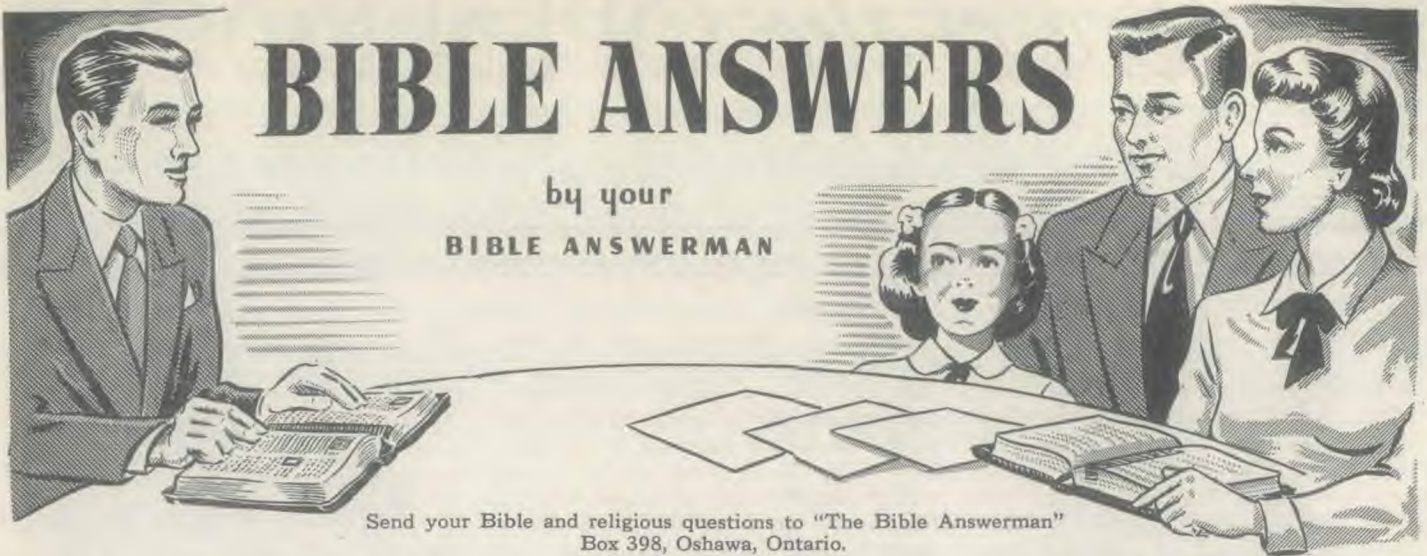
The great judgment day and the "end of the world" of which Christ spoke was not, however, to come upon men without a final and tremendous enlightenment and warning. "I will send you Elijah the prophet before the coming of that great and dreadful day of the Lord." This was the promise to a judgment-bound world, this together with that prophecy of an increase of knowledge and an opening of the long-sealed prophecies of Daniel in the "time of the end."

Is it not then a significant fact that this age of knowledge in which we live includes such multiplication and dispersion of Scriptures among every nation and race of people on earth as has never been known in all the annals of history? Is it not significant that in this era of enlightenment the humblest ploughboy can know more of Scripture than princes and monarchs, priests and monks knew in former years? Is it not significant, moreover, that in this era the long-observed book of Daniel has marvelously opened itself before the gaze of diligent and thoughtful students everywhere? Finally, is it not significant that this great age of knowledge is indelibly marked among Christian people everywhere by a deepening sense of the approaching advent of their Lord, and that this great movement among Christians finds its inception and birth in the opening to their understanding of the book of Daniel? Surely it is the time of the end of which the angel Gabriel spoke to the beloved prophet Daniel. And surely, if you will receive it, the messenger of the advent is that Elijah that was to come before the great and dreadful day of the Lord's appearing.

God told Daniel to seal his prophecy until the time of the end. However, the time would come when its message would be given to the world. We are now in that era.



H. M. LAMBERT



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 Bible God is revealed as a kind and just being. If this is true, why do children have to suffer for their parents' sins? R.P.W., Manitoba.

The Bible does indeed reveal God as a God of love and kindness. He is said to be omnipotent, all-powerful; omniscient, all-wise; and omnipresent, everywhere-present. The Good Book reveals that the attributes of the divine character are love, mercy, goodness, truth, justice, longsuffering, patience, kindness.

We would naturally expect the true, all-wise, all-powerful Creator to be kind. Why should He not be? He could not be all-wise and not be kind, because kindness is a fruitage of true wisdom. In olden times the heathen imagined their gods to be fierce, cruel and tyrannical. They thought it necessary to appease their wrath by sacrifices and self-torture, and oftentimes burnt offerings of children were made to turn away the supposed wrath of a supposed god.

I am taking the liberty of giving quite a long quotation on the point. It is the best I have found on this question.

"If a friend visits you, you like to show him your most valued possessions. If you are a gardener you take him to see the loveliest flower in your conservatory. If you are an artist you lead him to your studio and show him your best picture. If you are an author you place your favourite volume in his hand. Now God wishes man to know what He glories in, what He deems His best possession, what affords Him more joy than anything else. He wishes to give us the knowledge of His glory. What does He glory in? What does He wish us to know above everything else?

"Does He wish us to know His power? Certainly not. That might impress some. But He placed our first

parents in the Garden of Eden. Great loveliness was there, but no special manifestation of power. I notice that when kings and other potentates visit one another they are taken to see the arsenal, or the army, or the fleet. The host is very anxious to give the guests a great idea of his power. This is one of the many particulars in which the King of kings is essentially different from all other kings. He put our first parents in the Garden of Eden where there was no great display of power. He might have placed them on some solitary island, around which great oceans leaped and rolled. But He has never gone out of His way to impress men with His power. Neither has He ever sought to overwhelm them with His wisdom. It is only lately that He

has begun to unfold to us, on a large scale, the marvels of His knowledge. The physical sciences are exceedingly modern. It is only in our own lifetime that God has permitted us, by the use of such modern inventions as the microscope, the telescope, and the spectroscope, to find out the wonders of His skill. He was in no hurry to impress us with that. Nothing can be more absurd, or wicked, or degraded, than the idolatrous worship of mere cleverness. We may be as clever or as powerful as Satan himself, and yet as odious and degraded. God does not glory either in power or in wisdom.

"But what God does glory in, what He has been trying to reveal to us from the beginning, what He wishes us to know more than anything else, is that His nature is love! He wishes to persuade us that He attaches an immeasurably higher value to love than to power or to wisdom. Where shall we find words to describe the rapture of man when he discovers that 'God is love'? One of the most delightful passages in human biography is in the life of Henry Ward Beecher. He was brought up in a narrow, hard, Calvinistic school. For a long time he groped in darkness and misery. The name of God was to him a name of terror. But with glowing eloquence and delight he tells us how on one memorable day it dawned upon him that God is love. At once the whole universe was radiant with new beauty. Everything was changed. He was changed. He passed from hell to heaven, and the light of that rapturous moment never passed away. But neither to him nor to us could that vivid and full knowledge of the love of God ever have come except in the face of Jesus Christ. All previous revelations are summed up, supplemented, and completed in Christ. 'He that hath seen Me hath seen the Father' (John 14:9). There is 'life

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for a look' at that face."—*The Great Texts of the Bible*, by J. Hastings, D.D., St. John I-XII, pp. 48, 49.

God is love. Why blame Him for the sickness, disease, wayward and criminal tendencies, sin and death that are transmitted from parent to child? All these are the result of sin, but God did not introduce sin into the world. God is in nowise responsible for man's transgressions. As a matter of fact, He did all He could in the way of warnings and advice to keep Adam and Eve from disobedience.

I have heard some people ask, "Why did God make the devil?" That question can be answered by asking another, "Did God ever make a man a drunkard?" Never! God is not in the "drunkard-making" business. Man makes himself a drunkard. Man abuses the liberty and freedom of choice which God has given him, and degrades and destroys himself. Is it God's will? Does He approve it? Not at all. Neither did God make the devil. He did make a high and holy angel called Lucifer, and Lucifer through pride and selfishness made himself the devil.

In the natural world, as the result of sin, children suffer for the disobedience of their parents. This is true physically, spiritually, socially, morally. After Adam sinned he could not transmit righteousness to his posterity, for this he did not have. He did have sin, lustful bent and inclinations, criminal tendencies, murderous propensities. These he transmitted, as is evidenced by the destruction of Abel by Adam's first-born son, Cain.

However, while it is true that children suffer as a result of their parents' sins, it is also true that God does not hold children accountable for the sins of their parents. "As for his father, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, lo, even he shall die in his iniquity. Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all My statutes, and hath done them, he shall surely live. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins that he hath committed, and keep all My statutes, and do that which is lawful and right, he shall surely live, he shall not die." Ezekiel 18:18-21.

Dear Bible Answerman: Would you give me the interpretation of Mark 10: 11-13? N. V. N., Ontario.

These are the words of Jesus, and very often they give rise to questions: "He saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery."

The fact is that God attaches a great deal more sacredness to the marriage vow than most people do now-a-days. It was always God's plan that a man should have but one wife, and that a woman should have but one husband. Any variation from this divine plan brings trouble. An example of that is found in the strife, bickering, jealousy and contention between Jacob's two wives, Rachel and Leah. Abraham's household was invaded by trouble as soon as he took Hagar, Sarai's handmaid, to be his wife.

As God established the marriage institution in the Garden of Eden, He gave Adam but one wife. It matters not whether there is a plurality of wives at one time or one after another with the formality of a divorce, it is still displeasing in God's sight. It is, in fact, as Jesus said, adultery.

However, we learn the following from Matthew 5:31, 32: "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorce: but I say unto you, That whosoever shall put away his wife, *saving for the cause of fornication*, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery."

It is generally recognized from the above qualification that in the event of infidelity to the marriage vow, the innocent party is clear in re-marrying.

A WONDERFUL PROMISE

(Continued from page 11)

the angels is echoed by the beloved disciple, speaking under the inspiration of the Holy Spirit, in his vision upon the Isle of Patmos: "Behold, He cometh with clouds; and *every eye shall see Him*, and they also which pierced Him: and all kindreds of the earth shall wail because of Him." Revelation 1:7.

The Purpose of Christ's Coming

For what purpose will Christ return to the earth the second time? This is already indicated in part by the scriptures which we have read. We may say briefly:

1. He comes to reward every man according to his works; those who

have done good, with everlasting life; and those who have done evil, with everlasting destruction. (John 5:28, 29.)

2. He comes to give life to the righteous dead. (1 Thessalonians 4: 16-18.)

3. He comes to translate, without their seeing death, the righteous living. (1 Corinthians 15:51-55.)

4. He comes to take His children home. (John 14:1-3.)

5. He comes to destroy the finally impenitent. (2 Thessalonians 1:7-9.)

6. He comes to cleanse this earth from sin, thus constituting it the everlasting home of the redeemed. (2 Peter 3:7-13; Revelation 21:1-7.)

7. He comes to establish His kingdom, in which everlasting righteousness shall exist throughout the endless ages of eternity. (Matthew 16:27; 25: 31; Daniel 7:27.)

We cannot tell the hour nor the day nor the year when Christ will come. The Master definitely warns us against setting a time for His return. "Of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." Matthew 24:36.

Preceded by a Warning Message

The Master declares that "this gospel of the kingdom [of the establishment and setting up of the kingdom] shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24:14. Joel, the prophet, declares that a trumpet shall be blown in Zion, and an alarm shall be sounded in the holy mountain, and that all the inhabitants of the land shall tremble; "for the day of the Lord cometh, for it is nigh at hand." Joel 2:1.

Are we prepared to greet in peace the Master of life and glory? Can we look up in that day and say with glad acclaim in the words of the prophet, "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation"? Isaiah 25:9.

This will be indeed our blessed privilege if we avail ourselves today of the provisions of His grace. The door of mercy stands open. We are invited to enter that door. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. *And whosoever will*, let him take the water of life freely." Revelation 22:17.

Will you not take Him as your example, and let the righteousness of His life be exemplified in you? If we learn to live with Him here, we shall love to live with Him through eternity.



The DOCTOR'S VOICE

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queries to the Doc-
tor's Voice, Box 398,
Oshawa, Ont.



Climbing Stairs

Question: Is it permissible to climb stairs after a heart attack?

ANSWER: The electrocardiogram has been helpful in differentiating severe and less severe coronary attacks. Dr. Paul White of Boston has followed the general plan of treating the more severe cases by prescribing one month of bed rest (the first two weeks being very quiet); one month of gradually getting up and around (the first week in a chair, sitting a little longer each day, the second week walking on the level, increasing the distance gradually, the third week going slowly up the stairs once a day, and the fourth week going out for short daily rides); and a third month to consolidate the recovery nervously as well as otherwise. Circumstances will of course alter cases. He is of the opinion that an elevator in the home is a very expensive luxury. Real hot baths should be avoided.

Loss of Memory

Question: What is the cause of fatigue of the brain or loss of memory for short periods with sharp pains in the left side of the head in one who is fifty-four years of age and in otherwise normal health?

ANSWER: Nervous impulses from the brain are electrical in nature and are periodic with intervals being so close that they are not noticeable. When one is overtired, intervals become longer, and words or parts of sentences may not register when one is reading. If they are more pronounced, there may be definite loss of memory. Spasms of arteries of the brain, as with migraine headaches, cause similar symptoms and are often related as to cause. When one is tired, adequate rest and relaxation should be secured. Stimulants as found in tea, coffee and tobacco only make matters worse.

Frequent Urination

Question: Can too frequent urination be lessened?

ANSWER: Frequency of urination is usually associated with bladder infection. It may, however, be the result of faulty mechanics, such as an enlarged prostate in the male or a prolapsed bladder in the female (usually secondary to childbearing). Appropriate treatment will relieve the symptom. In the latter two instances surgery might be the only permanent answer. Home treatment would call for the free use of fruit juices and water and the taking of hot sitz baths, sitting in hot water to the waist for twenty minutes twice a day if possible.

Vegetarian Diet

Question: Is it possible to live on fruits, grains, nuts and vegetables alone?

ANSWER: Recently twenty normal subjects were maintained on such a diet, fifteen for a period of twelve weeks and five for a full year. Blood analyses made during these periods have shown no change in the number of red cells, haemoglobin level, or total serum protein, but cholesterol decreased slightly in the majority of cases. Possible improvement in the mucous membranes and in sight and hearing has been noted.

Acute Alcoholism

Question: How is acute alcoholism treated?

ANSWER: Liquor is abruptly withdrawn. Sips of hot milk may be taken frequently if gastritis is present. Water and fruit juice are taken freely if the patient is not too nauseated. In severe cases saline and vitamins are administered by vein. Paraldehyde is sometimes used as a sedative. Addiction to paraldehyde is also known, so sedatives are avoided as much as possible.

Swelling Above Navel

Question: What is the cause of an enlarging swelling about five inches above the navel? What is the treatment?

ANSWER: The condition you describe is probably a small hernia. Surgery is the only permanent cure.

THE Potter family was having a yearly reunion. Aunts, uncles, cousins, grandfathers, grandmothers — all were present. The Potters lived by the edge of a wood where there was plenty of room for the children to play, and this they were boisterously doing.

Suddenly those in the house heard a commotion outside accompanied by a great deal of crying. Billy, a four-year-old visitor, came bursting in the back door shouting, "Mommie, Mommie, Johnny cut off his leg." At that moment Johnny appeared, being helped by two of the older children. He was bleeding profusely from a cut on the knee. He had stumbled while running and had struck his knee on a sharp rock.

An immediate consultation ensued. Aunt Mary remembered that once her boy had cut his leg and they had poured iodine into it liberally, then covered it with a bandage. He had got better without any trouble. But grandmother said she had always used a spider web to stop the bleeding. Uncle Jim wanted to put merthiolate on it. Jim is foreman for a construction company, and, said he, if any of the men get hurt they always use merthiolate, applying it liberally, and put on a good stout bandage. Almost all of them get well without any trouble. Cousin Sue, who is in the first year of a nursing course, said she had just been having classes on the treatment of cuts. The doctor had instructed them that strong medicines should not be used on a cut. The best thing was to wash it carefully with pure soap and water. If the wound continued to bleed and had a lot of dirt in it, was a deep cut, or was near a joint, it should be seen by a doctor right away.

"Now," said Sue, "this wound is on the knee, an important joint. It is bleeding badly, and since there is dirt in it which is hard to get out, I think we should just wash the skin around the cut, put on a clean bandage, and see the doctor." This seemed like good advice to the others; so Mrs. Potter started for the phone to call Doctor Smith and have him come over to the house. Sue suggested that it would be better to take Johnny to the doctor's office, "because," she said, "at his office he will have the necessary equipment close at hand and it will be much easier for him to treat the wound there and he can do it better."

Many families have experiences of this kind. It is well to keep in mind a few simple rules for the management of emergencies in the home. The above incident has illustrated a common sequence of events, and Cousin Sue has brought out the im-

Emergency Care of Cuts

By Ronald A. Bettle, M.D.

portant points to be remembered. Cuts which are deep, dirty, disfiguring, or which may cause lameness, such as those around a joint, should always be seen by a physician. Emergency treatment consists in removing dirt or other foreign matter which can be easily removed, then applying a clean, firm bandage to control the bleeding.

If the bleeding is profuse and the firm, tight bandage does not control the bleeding, a tourniquet above the bandage will do this. This is rarely necessary except in the occasional instance when an arm or a leg is practically cut off. The use of strong antiseptics, such as iodine, merthiolate or mercurochrome applied directly to the wound is not advisable because of their destructive effect on the raw tissue. It is much safer to use plenty of pure soap and water. Iodine and merthiolate can be used on the skin around the wound, and their use should be limited to this. Pure soap and water washes out the wound and removes the dirt in which the germs are to be found. Wounds that require repair or suturing should be seen at the latest within six to eight hours after they occur, because after this time any infection which has entered will have become established. Once this has taken place, the doctor will, after cleaning it, wait a few days before repairing the wound.

Many times, in cuts of this nature, there is a question of an underlying bone injury. The only way to be positive about whether or not a bone is fractured, or broken, is to have an X ray taken. The fact that a person may be able to walk on a leg after an injury does not rule out the possibility of a fracture. Probably the best advice is to see a physician if a broken bone is suspected.

It is well to remember, too, that in wounds around the wrists, hands, ankles and feet it is very possible to cut important tendons to the fingers or toes. Many times the cut does not have to be very deep in order to cause this type of injury. Wounds caused by glass are particularly apt to do this. A severed tendon is indicated by the inability to move the wrist, finger or toe in the usual manner. Such wounds, of course, require expert attention.

Occasionally what seems to be an insignificant cut occurs. It may be

washed out thoroughly and a bandage put over it to keep the dirt out, but still it becomes infected. This is demonstrated by the fact that within two or three days pain occurs at the site of the injury. There is swelling, and if the bandage is removed, redness can be seen. The wound is warm or hot to the touch. Many kinds of poultices are commonly used for this condition and probably one is as good as another, because their main purpose is to provide heat and give some drawing effect.

Another method, however, which is probably simpler is the use of hot water to which has been added some epsom salts. The proportion is one-half cup to one quart of water. This form of treatment should be used twenty to thirty minutes four times a day. The infection should then be covered with a dry dressing and a splint or support applied so that the part can be kept completely at rest. If the infection is on the leg, or foot, the only adequate way of getting rest for such a location is bed rest. A physician should see this type of injury if it does not improve rapidly or if the individual has a

chill or a fever, or if red streaks appear in the vicinity of the infection. These signs are indications that the infection is spreading.

Not infrequently a wound is caused by stepping on a rusty nail. All of us remember when we liked to go barefooted, and walk or run through the cool, green grass; but such a pleasure is always fraught with the hazard of stepping on a sharp object, such as a rusty nail. Although these wounds may have a small opening, they penetrate deeply and it is impossible to wash them out and clean them with ordinary measures. For this reason, all wounds of this character should be seen by a doctor. One should distinguish between a scratch made by stepping on a nail and a definite injury in which the nail penetrates the skin for one-half inch or more. The latter should always be seen and treated by a doctor.

In conclusion, we must remember that mishaps of this nature are bound to occur as a result of the normal routines and activities of a child and that a cool, calm and collected attitude will do much to insure that proper treatment is given.



The old adage, "A stitch in time saves nine," is most applicable in the care of minor wounds.

H. A. ROBERTS



H. A. ROBERTS

No, they need not die. But how many do not learn that until it is too late.

ROBERT GARVER, a condemned man in his middle twenties, stood before one of the ancient windows of the prison and peered out between its rusty bars. His gaze swept over the weed-strewn lawn, on to the large grey wall that blocked his way to freedom, and beyond that to the gloomy administration building. However, none of these prompted him to stop at this particular window and stare out, as he had done so many times in the past and as he will continue doing as long as the flame of life remains in his body.

The thing that fascinated Robert and drew him irresistibly to this particular window was a little red tar-papered building which nestled snugly against the wall, and which enclosed the state's gas chamber.

Fantastic as it seemed to Robert, it was in that little red building that his life was to be unceremoniously snatched from him in a few short months.

The muscles of his face that at times masked his features in a stare of belligerence were now relaxed in a pathetic pattern that unveiled the fear of death that had dwelt in his heart during the past months. Suddenly his shoulders shook and a muffled sob escaped his lips. Tears ran freely and unnoticed from eyes that were unaccustomed to their sting. Truly, the way of the transgressor is hard.

On September 13, 1946, Kenneth Bailey, a young man about the same age as Robert Garver, was pronounced dead, removed from the gas chamber, and interred in a downtown cemetery. Before he died he pains-

They NEED NOT DIE

takingly wrote the complete story of his life. Later the story was condensed and printed in the prison magazine, *Shadows*.

It is surprising how the patterns of Kenneth's and Robert's lives coincide. There are but a few minor differences — the general over-all patterns are alarmingly the same.

Psychologists and psychiatrists for the last century or so have been trying to solve the problems of Roberts and Kenneths — trying to find a solution — the solution — so that the children of future generations need not stand where Robert stands now.

They have tried to trace the source of the problem to glandular misfunctions, abnormal relationships in the home, bad companionship, and many other conditions. These no doubt are contributing factors which help to set the habit patterns and direct youth in the wrong path. But if all these were eliminated, if such a gigantic project were humanly possible, there would still be Roberts and Kenneths passing through the door of that little red tar-papered building.

After all these material conditions and maladjustments are corrected to the satisfaction of doctors and psychiatrists, there still remains one major condition in the patient which has to be changed before the problem will be solved. This is the complete destruction of sin and of Satan, the cause of sin.

For six thousand years a great battle has been waged upon this earth. The forces of God have been pitted against the evil legions of Satan. During the course of the battle, through sin instigated by Satan with subtle trickery, God's creatures, men, made in His own image, have taken sides with the enemy.

Ever since the fall, Satan has used man as a weapon of war. He knew man was greatly loved of God, and if he hurt man he would hurt God. Therefore, from the time man fell until now Satan has used every tool at his disposal to harm him.

Disease, glandular misfunctions,

maladjustments of all sorts, and death are but a few of the weapons hurled at man in this "I don't like You, so I'll kick Your children" battle, waged by Satan against God.

It immediately becomes obvious that man cannot fight this battle with earthly weapons, or by trying to correct abnormal physical maladjustments through the use of pills and the like. We might remove most of the superficial causes, but that would be like removing a large portion of a cancer and leaving its grasping tentacles to complete their destruction.

I'm afraid I have painted a very bad word-picture of the situation, and it might seem as if there is no way to escape the consequences of this titanic struggle over possession of the earth. That is not true. There is a way to escape.

As stated before, God loves man, So Satan hurts him that in turn he may hurt God. If your little child falls and hurts himself, your first thought is to comfort him and ease the pain as much as possible. So it is with God. We, as posterity of Adam, have become implicated in this battle between God and Satan, so God sent His Son, Jesus Christ, to suffer and die that our burden of pain might be lightened. He sent the Holy Ghost to comfort us during our hour of trial; but most of all He provided a way for us to escape death, the devastating effect of Satan's wrath.

I know that the atoning blood of Christ can keep our youth from entering reformatories, jails, prisons, electric chairs, and gas chambers. I, myself, had I not found Christ, might in a few years be looking through that same window through which Robert looked and at the same little red building.

I went through most of my life in the same general manner in which Robert did. I have been in reformatories and jails, and am now in prison, the same as he. There is no doubt in my mind that had I continued in the same trend of thinking and acting, the outcome would have been inevitable. I feel sure that had I been properly introduced to Christ during my early life I would not have embarked upon a career of crime.

A little over a year ago, two wonderful people, Mr. and Mrs. Slaybaugh, whom I greatly wronged, visited me in the prison rotunda.

By

Berkley Jones

They freely forgave the serious injury I had caused them. With patience and love they led me to Christ, a thing for which I am profoundly grateful.

If Robert Garver and Kenneth Bailey, together with thousands of other youth who have died or are

doomed to die for their crimes, could have had proper guidance to Christ during their childhood and adolescent years, it would not have been necessary for them to sacrifice their lives to the state.

May I appeal to you fathers, mothers, relatives and friends—help the children and youth to buckle on the

armour of God that they may ward off the foul trickery of Satan. Failing that, it could be (but God forbid) that your child will stand looking out through that same window, staring through tear-stained eyes at the little red building, knowing that it will soon claim him too, perhaps with no hope of eternal salvation.

Investments » «

By C. A. Edwards

SOMEONE has said that money talks, but the interval between its "hello" and "good-bye" is constantly getting shorter. Then again, the remark has been made that "Money speaks, but all it ever says to me is 'good-bye.'" Be that as it may, the fact remains that there are large numbers of people in this world who have in their possession considerable sums of money which they are at present somewhat concerned about. The concern is occasioned by the perplexing, uncertain conditions prevailing in the world.

In the Bible, much is said about money, its possibilities for good or evil. Not money itself, but the love of it, is the root of all evil, the Scriptures assert. The first gift given to the Christ-child by the Wise Men of the East was gold. (Matthew 2:11.) In Malachi, chapter 3, having called attention to the coming of Christ, the prophet suddenly begins to talk about money, as if a definite relationship existed between our attitude toward money and our preparation for that event, which, of course, is true. The apostle Paul had something to say in 1 Corinthians 16:1 "concerning the collection." Throughout the Bible one finds continual references to money, treasures, gold.

Where can I best place my money to safeguard it for the future? is the question in many anxious hearts today. "My money." Is all the money I am able to earn, then, really mine? In Malachi 3:8-10 the Lord accuses His professed followers of being robbers. Whom had they robbed? None other than God. Of what had they robbed Him? His money. "Ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings." Malachi 3:8.

God claims one tenth of our earnings, the tithe, as His money. Not only that, but He gives directions for the use of it. The Lord's tenth is to be used for the propagation of the gospel, and the preacher should receive his salary from it. Those who follow God's plans are thus able to pay the preacher without using one

cent of their own money. God gives us the strength and ability to earn the ten tenths. He permits us to keep the nine tenths, out of which we are to take care of such essentials as food, clothing, shelter, et cetera. When essentials have been taken care of, He counsels us to place anything remaining in the bank of heaven. This counsel was given in the very heart of the Sermon on the Mount, and by the Master Himself. As recorded in Matthew 6:19-21, we read:

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."

The minds of investors today are being directed toward certain types of investment, all of which, in the final analysis, are fraught with uncertainty and chance. To the question, "Where can I best place my money to safeguard it for the future?" numerous suggestions are advanced, some of which we shall consider.

Stocks: Measured by their value in terms of living costs, stocks in the United States are now worth less than five sixths as much as in 1939. The loss of purchasing power through inflation must be guarded against by prospective investors. One must consider whether the firm issuing the stocks will have good prospects for business during a war, how it will fare afterward, labour and other costs, the possibility of bomb damage, and the effects of war and post-war taxes as well as controls on profits. The firm on this earth represented by the Saviour has been in business since eternity. To all investors, dividends will be sure and forthcoming, not only in this life, but also in the life to come. In fact, investments there will insure life to come.

Commodities: It is pretty well agreed by those in position to know that most commodities cannot profit-

ably be held for a number of years. Grain, for example, would spoil after a time. The value of other commodities that do not ordinarily deteriorate would eventually be eaten up by storage charges. The only commodities that we can store up safely for the day when the things of earth perish are good deeds.

Real Estate: The rise in value of real estate may be restricted by rent control and price ceilings on houses. A buyer of a farm must foresee rising production costs, shortages of labour and farm machinery, and the probable effect of price ceilings on the farm's cash receipts. Without doubt, the best real estate in which to begin investing now is a home in the New Jerusalem and a section of Abraham's farm in the new earth. Someday all real estate down here must be left behind.

Investments Abroad: Many countries now impose controls that restrict the movement of capital across national borders. Also, in wartime, currencies are likely to be inflated everywhere. Further, for many types of investment the possible effect of bomb damage has to be considered. Although in the United States as well as in Europe war-damage insurance could cut losses, the amount a person collects may not be enough to pay replacement costs.

In Matthew 28:19, 20 the Saviour called attention to the latest investment abroad: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

Is your religion, my religion, a personal "purse-and-all" religion, or does our attitude toward the purse largely neutralize our declarations of faith? The Lord is anxious that we not only possess a true sense of values, but that we also emphasize these values by word and example.



Take Time

*So much hurry, so much tear,
Ever rushing here and there,
Little time for this and that,
Scarcely time for what we're at.
Hardly time to hear this call,
And for that one — none at all.
Only just a minute here,
Not a moment more, we fear.*

*Are we right in living thus,
With this fretting and this fuss,
With our eyes turned to the earth,
Missing all true love and mirth?*

*Not a moment left to see
Bird on wing and lofty tree,
Or the painted butterfly,
Or the speedwell's "darling eye,"
Or the sunset's golden charm,
Or the country's peace and calm?
Not a moment to espy
Fleecy clouds across the sky?*

*Sad indeed our lot will prove
If we live in such a groove,
Missing beauty everywhere,
Because we have no time to spare.*

— Stanley Combridge

RELIGIOUS NEWS SERVICE PHOTO

