

Signs of

The **TIMES**

Canada's Journal of Hope and Health



10¢

THE WORLD AS WE SEE IT



A Prophetic Interpretation of Current Events

★ Precious Freedom

RELIGIOUS liberty is a liberty to choose our own religion, to worship God according to our own conscience, according to the best light we have. Every man living, as a man, has a right to this, as he is a rational creature. The Creator gave him this right, when He endowed him with understanding; and every man must judge for himself, because every man must give an account of himself to God. Consequently, this is an indefeasible right; it is inseparable from humanity; and God never gave authority to any man, or number of men, to deprive any child of man thereof under any colour or pretense whatever. What an amazing thing it is then, that the governing power of almost every nation under heaven should take upon them, in all ages, to rob all under this power of this liberty! Yea, should take upon them at this day so to do! To force rational creatures into their own religion! Would one think it possible, that the most sensible people in the world should say to their fellow creatures 'either be of my religion, or I will take away your food, and you and your wife and children shall starve; if that will not convince you, I will fetter your hands and feet, and throw you into a dungeon; and if still you will not see as I see, I will burn you alive.' It would not be altogether so astonishing, if this were the manner of American savages. But what shall we say, if numberless instances of it have occurred in the politest nations of Europe? Have not instances of the kind been seen in Britian? Have not England and Scotland seen the horrid fires? Have not the flames burned the flesh of heretics, shown in London as in Paris and Lisbon."—*The Advocate York* (Toronto), Dec. 14, 1833.

This quotation of nearly a century and a quarter ago shows that religious liberty was then a burning issue. It ever has been. Man's right to make his own

religious choices is inherent from God. This principle was implanted within the breast of Adam in the Garden of Eden, and from that time to now has been ever present. Sad to say, Adam and Eve exercised their power of choice to their utter ruin, and to the ruin of the entire human family. Still, "freedom of choice" was their right. It was God-given, and after sin it was not to be taken away.

Although possessing all power, God does not force anyone into Christianity. Just as Adam and Eve had the right to

obey or not to obey the Creator, so do twentieth-century men have that identical right. Six millenniums have in no degree altered that principle. And this despite the fact that God knows men cannot be saved without an acceptance of, and a compliance with, the plan of salvation. God will compel no one to be saved. He pleads, appeals and reasons, but never compels.

Men have undertaken to do what God would not attempt. Intolerant men, inspired by Satan, have in all ages of the world compelled others to accept



Inherent in the heart of man is the right to worship God in his own way. This right, given of God, has in the ages of the past, as at the present, often been denied by those possessing power to dictate.

Dallas Youngs, Editor SIGNS OF THE TIMES Vol. XXXII No. 9 September, 1952 H. E. McClure, Circulation Manager J. M. Bucy, Associate

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CANADIAN ARMY PHOTO

The Korean war is but another phase in the age old struggle. War, which began in heaven between the loyal and disloyal angels, has these 6000 years been raging on the earth. The final battle, Armageddon, will be in progress when Christ comes the second time.

their religious views. The pages of history are dark with the deeds of pagan, papal, and Protestant persecutions. It is a shameful record—a record as bloody as it is long, and as long as it is bloody. Every true, born-again, tenderhearted Christian must blush for the religious cruelty of his ancestors.

What student of history is not familiar with the persecution crimes committed in Italy, in Spain, in France, in Germany, in England, and even in North America? Thousands and tens of thousands of spots have been dyed by martyr blood. Think of the Waldenses, the Cathari, the Huguenots, the Anabaptists, the Jews, the Sabbathkeepers. Men, women, children of all ages have been tortured, burned at the stake, tossed over cliffs to their death, thrown to wild beasts, massacred by the thousands to satisfy the lust of the god of religious persecution, Satan.

How dare men do that which God will not do! By what process of reasoning do men think they please God by compelling their fellow men to conform to their religious ideas? Yet after the death of millions of God-fearing, liberty-loving Christians we find that the world has not learned its lesson. Religious intolerance is today rearing its ugly head in all parts of the world. Persecution is rampant in Italy, Spain, France, South America, Quebec and scores of other places. Catholic priests, in places where the church predominates, stir up the populace to burn Bibles, to stone reli-

gious meetings, and to interfere with the free exercise of religion on the part of the Protestants who live in the country.

Protestants, when they come to power, show no different spirit. The Lord's Day Alliance is continually trying to compel the observance of Sunday. The fact that one has kept another day (Saturday, the seventh day) as the Sabbath, makes little difference. All must fall into line, all must keep Sunday despite convictions that that day is not the Sabbath day required of God.

Will we never learn the divine principle of religious freedom! I may not (and often do not) agree with the religious convictions of my neighbour, but he has as much right to his views as I to mine. To do right I may go as far as God goes and no farther: I may appeal, reason and plead, but never compel.

★ The Korean Tragedy

GENERAL Matthew Ridgway wrote concerning the Korean war: "Would God the American people might see a full-length movie of current events here in their true setting. . . . Hundreds of thousands of poor people, the old, infirm, infants, the sick, fleeing night and day across country, over the ice of frozen streams, in temperatures at zero, no shelter at night but that obtained from huddling together and from such of their belongings as are on their backs or ox or small two-wheeled carts."

This has been going on for more than

two years, and the end is not in sight. Truce talks have been held for months, but these have availed nothing. Nothing, we say, as far as peace is concerned. The same resolve to fight is present, and a great deal of advanced preparation. The northern armies, so it is reported, have taken advantage of the lull in fighting greatly to strengthen their positions, reinforce their numbers, and build up an arsenal of guns, tanks and planes. The prospect is not bright. It seems but a matter of time till hostilities break out again on an enlarged scale.

The Korean tragedy is a striking fulfilment of Christ's prophecy that in the "last days" of earth's history there would be "wars and rumours of wars." Despite the "wishful thinking" and "plans" of peace advocates, worthy as they are, there will be no peace. This world will end its course with a war which the Bible calls Armageddon.

According to Bible prophecy Armageddon is to take place in the chosen land, Palestine. It will embrace all nations, but the prophecy speaks particularly of the nations of the East. Only a few decades ago China was a slumbering giant—the giant that Napoleon advised to "let sleep," because, he said, if she is awakened the world will never again know peace. Today China is militarily awake, able to put millions of men on the battlefield, and has to the present time fought the world's greatest nations to a standstill.

India is awake. Japan is awake, as we saw in the not-too-distant attack upon Pearl Harbour. Russia has become a military giant that will doubtless lead the orient. Can anyone doubt that prophecy is not at this moment in the process of fulfilment? Can anyone doubt that Armageddon is not near at hand, that the culminating act of this military drama is about to move upon the stage of this world's theatre?

GOD'S PURPOSE

God is working out His purpose,
Though it may be hid from view.
Do not chafe at His strange leadings,
For His hand is over you.

God is working out His purpose,
Though you may not understand;
All His providential leadings
May not be the ways YOU planned.

God is working out His purpose
With a wisdom kind and just,
Weaving days of sun and shadow
Into miracles of trust.

—Mildred Wood Harris

Will You ATTEND YOUR OWN FUNERAL?

By Robert H. Pierson

SOME time ago an interesting character in one of the Western States decided he was going to attend his own funeral. He couldn't, of course, wait until he had died to do this, so he made complete preparations while he was still hale and hearty.

Mr. Gernhart purchased an expensive casket, hired himself a preacher, employed special singers and even engaged the armory auditorium in his little home town to hold the "funeral" in.

Although many folk in the community strenuously objected to such a plan, nearly a thousand people turned out to witness the affair. The service went off as planned with the "live corpse" very much in evidence, apparently enjoying his own funeral. As the last hymn was played, Mr. Gernhart handed the minister a substantial check for his services and marched happily out with the rest of the congregation.

"Fantastic!" you say.

Perhaps so, but when you stop to think the matter through clearly you will discover that a good many people are planning to attend their own funerals.

What about the last funeral you attended? Did the minister say anything about the soul of the deceased living, and being conscious of all that was going on during the funeral service? What is that, then, if it is not the deceased attending his own funeral?

Now the question is, What really happens to a person when he dies? Does some ethereal part of him remain conscious, hovering over the church where his funeral service is held, and later "melt away" to some indefinite "somewhere"? There is but one authority to which we can go for a true answer—and that, the Bible. For only God knows what lies beyond the curtain of death.

Much has been written on this subject of what happens to man when he leaves this veil of tears. Let us turn to our authority and note well what God's Word says about the land beyond the river of death.

The psalmist, summing up the matter generally, says: "His *breath* goeth forth, *he* returneth to his earth; in that very day his thoughts perish." Psalm 146:4. This text is plain enough. God in the beginning made man a living soul by breathing into his nostrils the breath of life. Under inspiration the psalmist tells us that when a man dies this breath of



RELIGIOUS NEWS SERVICE

Contrary to the opinions of some the dead do not return. Man is totally incapable of attending his own funeral.

life is taken from him by the God who gave it. He—his body [which God says is but dust, Genesis 1:26; 2:7], "returneth to his earth; in that very day his thoughts perish." Evidently the psalmist did not subscribe to any doctrine of consciousness in death.

In Ecclesiastes we read, "The living know that they shall die: *but the dead know not anything*, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Ecclesiastes 9:5, 6. It is plain from these words that the preacher agrees with the psalmist in teaching that man, after death, has no knowledge of things taking place in the life he has left behind.

In Psalm 6:5 there is more food for thought: "In death there is no remembrance of Thee; in the grave who shall

give Thee thanks?" It has always been the writer's conception of heaven (borne out, I believe, by the Bible) that in that better land the redeemed shall praise the One who has saved them from the penalty of sin. They shall sing songs of praise and adoration to Him who has redeemed them. (Revelation 14:1-3.) It is evident that the psalmist knew nothing of men and women going immediately to heaven at death, for he says that in death there is "no remembrance of Thee: in the grave who shall give Thee thanks?"

The psalmist further refers to the grave as "the land of forgetfulness." Psalm 88:12. No longer do the cares and the burdens of this life rest heavily upon weary shoulders. The heartaches, the disappointments, the rebuffs and all of life's frustrations fade into oblivion in "the land of forgetfulness."

The prophet Job, speaking of the dead, goes so far as to say that "his sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14:21.

God's Word refers to death as an unconscious sleep. "Consider and hear me, O Lord my God: enlighten mine eyes, lest I sleep the *sleep of death*." Psalm 13:3. In the New Testament the words of Christ Himself bear out this thought. The Saviour had just been called by Mary and Martha to the bedside of their sick brother, Lazarus. As Jesus walked along with His disciples they talked of the prospective scene before them. Let us listen in on their conversation: "These things said He: and after that He saith unto them, Our friend Lazarus *sleepeth*; but I go, that I may awake him *out of sleep*. Then said His disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that He had spoken of taking of rest in sleep. Then said Jesus unto them plainly, *Lazarus is dead*." John 11:11-14.

When we lie down to sleep at night, we have no knowledge of passing time, neither do the cares and burdens of life weigh heavily upon us. Hours slip by as though they were but an instant, and we wake to see the light of another day. Jesus says that when the breath of life is taken from those who love Him they are as though they were asleep. One moment their eyes close in rest, the next they are opened by the voice of the Life-giver on the resurrection morning.

In 1 Thessalonians 4:13 the great apostle to the Gentiles also speaks of death as being a "sleep." "I would not have you to be ignorant, brethren, concerning them which are *asleep*, that ye sorrow not, even as others which have no hope."

David is referred to in the Bible as being "a man after God's own heart." If his way so pleased the Lord that he merited such a title, he would be worthy of a place in heaven as soon as anyone. If righteous individuals go to heaven as soon as they die, then most certainly David would be there now. But what do the Scriptures say? "For David, after he had served his own generation by the will of God, *fell on sleep*, and was laid unto his fathers, and saw corruption." Acts 13:36. "For David is not ascended into the heavens." Acts 2:34. Instead of going directly to heaven, this man, "after God's own heart", *fell asleep in death* and was "buried, and his sepulchre is with us unto this day." Acts 2:29. This report from the book of Acts is hardly in harmony with the popular conception of what happens to a person when he dies, but it is quite in agreement with the teachings of other Bible writers on the subject.

As Job further describes the journey across the river of death he holds out the hope of a time of resurrection when "the heavens be no more." Job 14:12. The prophet himself looked forward with anticipation to that glad reunion day: "I know that my redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19:25, 26.

The apostle Paul gives us a vivid account of the glorious resurrection morning when those who have been asleep in Christ shall be called forth from their dusty beds to reign eternally with their Redeemer.

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are *asleep*. For 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 4:15-18.

No, we do not attend our own funerals. Rather we rest, guarded by angels who mark well the last earthly resting place of the righteous until the glad resurrection morning when Jesus comes as the great Life-giver to claim His own.



BIBLE ANSWERS



Do you have unanswered Bible questions? If so, you are invited to send them to the EDITOR, Box 398, Oshawa, Ontario.

Do ghosts frequently return to their homes?

There are no ghosts in the sense that most people understand the term. Job says: "He [the dead] shall return no more to his house, neither shall his place know him any more." Job 7:10.

The popular conception is that when a person dies, his spirit, an intelligent something, leaves the body and lives in a disembodied way, flitting from place to place, and sometimes appears to the living. This is far from the truth. The dead do not return to their houses, or to anyone's house for that matter. The dead are incapable of returning to annoy or to bless the living. Nothing could be plainer than Ecclesiastes 9:5, 6, 10: "The living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in anything that is done under the sun. . . . Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

There is no knowledge in the grave—not even of God. The dead are asleep and will not awake until the resurrection. Some think it a hard thing for the dead to sleep in the oblivion of death until the resurrection. But let me point out that it is not as bad as suffering the pains of hell or even of purgatory. The popular idea has it that when a man dies, if he is a good and righteous person, he proceeds at once to heaven; but if he is wicked he goes to hell. That a man goes at once to heaven is wishful thinking, but the regrettable fact is that most of earth's people who pass in death are wicked. Therefore, if this theory were true, most people would today be burning in the never-ending fires of a never-ending hell.

Fortunately this idea is not Biblical. God is more merciful than man. While it is true that the wicked will be punished, and that by fire, yet all enter into punishment together, and are punished according to their sins. The young girl

who dies having committed a few sins will not be punished as long as a Judas Iscariot.

There are spirits inhabiting the atmosphere of this earth, but they are not the spirits of our dead friends. They are fallen angels. When Lucifer rebelled in heaven one-third of the angels there rebelled with him, and in the war that followed all these were cast out of heaven to this earth. They have been here ever since. And it is because of their presence that we have sin and death.

These rebellious earth-bound angels have the power to appear to people. They have the ability to impersonate our dead friends, and often do. That's why so many believe in ghosts. That's why so many visit spiritualistic seances. They believe they are communicating with their loved ones, but this is far from the truth. They are talking with fallen angels, who palm themselves off as a dead husband or a wife. Were people acquainted with the Bible teaching on the state of man in death they would not be deceived. Remember, there are no ghosts.

Is there hope for a person who talks disrespectfully of God because she did not get what she prayed for?

Yes, provided she repents of her disrespect. There is no sin that God will not forgive except the sin against the Holy Ghost—the unpardonable sin.

It is well for us to remember that God answers prayer when He says, "No," just as definitely as when He says, "Yes." We bear the same relationship to God, our heavenly Father, that our children bear to us, their earthly parents. We do not by any means grant all the petitions made of us by our children. Why? Because we know that to do so would not be for their best good. And it is for this reason that our all-wise heavenly Father sometimes denies our requests.

Is there any hope for backsliders?

There is hope for backsliders. The Lord appeals to backsliders to return to Him and be saved: "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto Me; for I have redeemed thee." Isaiah 44:22.

IS BAPTISM NECESSARY TO SALVATION?

JUST before His ascension Jesus told His disciples: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matthew 28:19. This passage is commonly known as the "great commission." Those who obey the command may hold to Jesus' tremendous promise: "Lo, I am with you alway, even unto the end of the world."

The period of Jesus' life on earth was of necessity a time of transition for the church. At this time certain typical religious ceremonies were to give way to the antitypical. Most of the Jewish feasts and holy days pointed forward to the first advent of Christ and to His mission. After He came they were superseded by others that point back to His first advent, and forward to His second advent. Among these is the rite of baptism. To be man's perfect example Christ had to participate in both systems. Thus we find Him in the temple observing its rituals, seeking out John to be baptized, and participating in the Lord's supper, et cetera.

Any ordinance given to man by his Creator is important from that fact alone. And whether or not he understands it man should be careful to observe it, for what right has the creature to tell his Creator the relative importance of His commands? But when understood these religious requirements become a pleasure because of their symbolic beauty. Baptism symbolizes much that commands respect and excites admiration.

John the Baptist's work was of such importance that its prenatal announcement was made by an angel. This man stands out as the introducer of baptism to the New Testament gospel age. Referring to his commission he said, "And I knew Him not: but He that sent me to baptize with water . . ." John 1:33. We see from this that baptism was not just an idea of John's. Its importance is here lifted to a divine command. John stressed it as being symbolic of pardon from sin. Luke says, "He came into all

the country about Jordan, preaching the baptism of repentance for the remission of sins." Luke 3:3. Peter also refers to water baptism in similar terms, "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38.

Baptism furnishes a fitting symbol of cleansing from sin. Both John and Peter make it clear that repentance precedes baptism. True repentance is the act that takes the desire for sin out of the life, and baptism is a public acknowledgment that sin has been both denounced and renounced. It is the final step a sinner makes when entering the spiritual kingdom of God. Then he is wholly clean from every stain of sin. He has rejected sin as an innovation, and has been pardoned for any act of it in which he has participated.

This fact makes clear why it was necessary for Jesus, who knew no sin, to be baptized. Also it makes still clearer the expression of Jesus, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." Matthew 3:15. The original text carries this meaning of the word "fulfil": to "make replete or complete, to cram, to level up, to finish." Jesus was very careful to fulfil all the prophetic requirements concerning

By LOUIS B. REYNOLDS

Himself, and to promote the same in His followers.

To the hypocritical scribes and Pharisees He said, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." Matthew 23:23.

Jesus had committed no sin to renounce, but He must publicly denounce all sin. And more than this: He has tak-

en upon Himself sinful flesh, thus passing under the condemnation of the law. As a man He was condemned to die. (Romans 3:23; 6:23.) For that reason it was necessary for Him publicly to express His belief in the efficacy of His death to save man from this condemnation. That baptism symbolizes His death, burial and resurrection is stated by Paul: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Romans 6:3, 4.

This phase in the doctrine of baptism also clarifies the *mode* of baptism that must be used. A death, burial, and resurrection must be symbolized. When one is dead he is insensitive to his surroundings. Outside influences get no response from a dead man. In this respect one "dead to sin" no longer responds to the temptations of Satan. There is no desire to take part in anything unbecoming to the "new creature."

As Jesus was *buried* in a tomb, so we must be *buried* in a watery grave. One cannot be buried unless he is completely submerged, or immersed. John the Baptist used this mode. The Biblical record states, "John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized." John 3:23. And of Jesus' baptism Matthew records, "And Jesus, when He was baptized, went up straightway out of the water." Matthew 3:16. We know that Philip also baptized by immersion, "And he commanded the chariot to stand still: and they went down both *into* the water, both Philip and the eunuch; and he baptized him." Acts 8:38.

As Christ was resurrected from the dead "so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." Romans 6:4, 5.



U. S. SIGNAL CORPS PHOTO

These verses show that baptism by immersion symbolizes the death, burial, and resurrection of Christ. They show also our death and burial to sin, and resurrection to a new life. No other mode could represent this part of the plan of redemption. Jesus' example shows that one should observe the ordinance of baptism whether or not he is guilty of sin.

You may ask, "Is it essential to salvation that I be baptized by immersion?" It is essential that we obey every command of God when it is revealed to us if it is humanly possible to do so. The thief on the cross could not be baptized; so Jesus accepted his confession of faith. But had he been taken down from the cross and set free, he would have been required to observe the ordinance of baptism.

That Heaven approves baptism is shown by the demonstration at Jesus' baptism, "And Jesus, when He was baptized, went up straightway out of

the water: and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: and lo a voice from heaven, saying, This is My beloved Son, in whom I am well pleased." Matthew 3:16, 17. A sign was also fulfilled to John, "I knew Him not: but He that sent me to baptize with water,

the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost." John 1:33. Also at the baptism of the eunuch the Holy Spirit was very evident, "Then the Spirit said unto Philip, Go near, and join thyself to this chariot [the chariot of the eunuch]." Then after the baptism, "And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing." Acts 8:29, 39.

One other phase of baptism must be noted and observed intelligently. "He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved." Belief calls for understanding, and exercise of the intelligence. The significance of the rite will prove a great blessing if thus entered into.

Baptism is the sinner's public testimony of his undone condition, his regenerative change, his faith in Jesus Christ and his determination to walk in the way of righteousness.

THE VOICE OF PROPHECY

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WHAT JUSTIFIES THE SINNER?

How May He Become Righteous Before God?

By D. A. DELAFIELD

A LITTLE boy once asked his father the question: "Daddy, if I have done wrong for eleven years, will Jesus forgive me?"

"Oh, yes, Son, Jesus will freely pardon all your sins," the understanding parent replied.

"But don't I have to be good for Jesus to forgive me? I thought I would have to be good for the next eleven years before God would forgive all my sins."

The father then showed his son that he must do good and be good the rest of his life, but pardon is a gift that we receive from God. Jesus would freely forgive him for his eleven years of sin.

Yes, forgiveness is a gift. Human merit can never earn God's pardon. When Christ remits our transgressions He does so "without money and without price."

The idea that we must work to obtain pardon for our sins is as old as the world itself, and there is nothing more fatal to spiritual life than to cherish the thought that we are pardoned because of our good works. Forgiveness is freely bestowed upon every repentant sinner who comes to God for cleansing. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

It is a pleasant experience to enter by faith into God's act of forgiveness and receive His full pardon for our sins. But the salvation which Christ provides is more than forgiveness of sin. It goes beyond pardon for our transgressions. Those whom God pardons He justifies. That is, He makes them righteous by a special provision of His grace. He imputes to them His own righteous character.

God's law requires man to stand before it with an unstained record. But man can stand in the presence of God's

law uncondemned only as he is obedient to it. The sinner has not obeyed the law. Hence all his efforts to supply his own righteousness would be in vain. The only one who ever lived on earth and obeyed God's law fully was Jesus Christ. The righteousness of Christ is His perfect life of triumph over the world, the flesh, and the devil. It is the righteousness of God which He worked out in His Son during His earthly life, and which Christ worked out by a life of faith and obedience.

This blessed righteousness may be had by all who will exercise repentance toward God and faith toward our Lord Jesus Christ. At the moment we are pardoned of our sins we may come into possession of the garment of Christ's righteousness as a free gift to cover our sinful past. We have no fund of righteousness to cover our past sins, no record of obedience to the law, but Christ has a life of obedience which He worked out for us. This life He gives to us. We accept it by faith exactly as we receive pardon. It is a gift of God. This righteousness the apostle Paul calls "the righteousness of God which is by faith of Jesus Christ unto all . . . that believe." Romans 3:22.

To put it another way, our moral deposits in the bank of heaven are nil, but Jesus deposits the precious wealth of His own moral character to our account in the books of record. This is an actual fact, as real as the pardon that God so freely bestows.

What has God done to make this blessed transaction possible? What acts of mercy and justice have made these provisions of grace accessible to all who believe and repent? According to 2 Corinthians 5:21, "He hath made Him [Christ] to be sin for us, who knew no

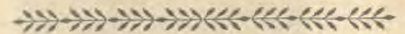
sin; that we might be made the righteousness of God in Him." Christ took our sin in which He had no part, in order that we might receive His righteousness in which we had no part. Christ takes our sins which we have wrought that we might take the righteousness which He has wrought. This merciful exchange, that justifies the believer in God's sight, is made possible through Christ's life of triumph over sin and His substitutionary death for sin.

E. G. White has wisely observed that "upon Christ as our substitute and surety was laid the iniquity of us all. He was counted a transgressor, that He might redeem us from the condemnation of the law."—*The Desire of Ages*, p. 752.

The substitutionary work of Christ was very real. "He, the Sin-bearer, endures the wrath of divine justice, and for thy sake becomes sin itself."—*Ibid.*, p. 755. When it is said that for our sakes Christ became sin itself, we are to understand that Christ actually took our sins upon Himself. And "it was the sense of sin, bringing the Father's wrath upon Him as man's substitute, that made the cup He drank so bitter, and broke the heart of the Son of God."—*Ibid.*, p. 753. "The sins of men weighed heavily upon Christ, and the sense of God's wrath against sin was crushing out His life."—*Ibid.*, p. 687.

The exceeding sinfulness of sin and its awful magnitude were felt by the Saviour when He died upon the cross. His sorrow and anguish were in proportion to the malignancy of sin. So great was the sense of the sins He bore and so terrible the guilt and condemnation, that He was forced to exclaim, "My God, My God, why hast Thou forsaken Me?" This bitter cry was forced from His lips because of our sins.

But it is too often forgotten that Christ's life of righteousness was as



Awake to Thankfulness

Revive your heart which is oppressed,
So burdened now and so distressed;

Awake to thankfulness.

Revive the mem'ry of past days—
The knowledge of God's guiding ways
Which calls from you your heart-felt praise,

Awake to thankfulness.

Replace the thoughts which cause unrest,
With those which leave you cheered and blest;

Awake to thankfulness.

Forsaking wrong—it fails and dies;
Upholding good—it grows and thrives;
'Tis in this path that vict'ry lies.

Awake to thankfulness.

—Stanley Combridge.



Signs of The TIMES

good and blessed as the sins He bore were evil and malignant. We are to bear His righteousness as He bore our sins. He offers His righteousness in exchange for our sins, that we may feel its blessedness and exclaim, as did Paul and David, "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." Romans 4:7, 8.

As we receive His righteousness by faith we may cry out in holy joy: "My God, my God, how blessed is thy righteousness with which thou hast covered me. My sin caused my Saviour to cry out in anguish, 'My God, My God, why hast Thou forsaken Me?' but His righteousness causes me to exclaim with amazement, 'Thank God, thank God, He has not forsaken me, but He has covered me with the spotless robe of His own moral character!'"

It is faith that associates the righteous life of Christ with our own. Therefore, we should understand what faith really is and how it works.

True faith is to be distinguished from nominal faith. Nominal faith concedes Jesus Christ to be the Saviour of the world, but fails to lead its possessor to repent of his sins and accept Jesus as his personal Saviour. There is a certain kind of faith which gives "the mind and judgment to the truth" but does not permit "the truth . . . [to be] brought into the life that it might sanctify the soul and transform the character. This sort of faith is to be deplored, for it is presumption. Faith can be understood by what it is not. It is not, for example, synonymous with the 'simply believe and that is all' philosophy so common among some fundamentalists. Faith in Christ is an active element that stimulates the life to acts and deeds of righteousness. The faith that brings help to the soul is the kind that actually works. Life comes by faith, for, as Paul said, the just shall live by faith." Romans 1:17.

When one has been justified by faith he does not cease to exercise faith. Faith receives imputed righteousness. Faith also receives imparted righteousness. A converted man begins the life of faith, the walk of faith, the abiding experience of faith, which "works by love and purifies the soul."

"Faith buds and blossoms and bears a harvest of precious fruit. Where faith is, good works appear. . . . Christ and the believer become one, and His beauty of character is revealed in those who are vitally connected with the Source of power and love. Christ is the great depository of justifying righteousness and sanctifying grace."—*Justified by Faith*, pp. 15, 16.

The faith that saves is not a visionary thing that is born of a dreamy-eyed religion. It does not put people to sleep. It wakes them up. It does not lean upon self. It leans upon Christ. It does not depend upon religious forms and usages for favour with God. It depends wholly upon the merits of the blessed Redeemer. It is not feeling, though feeling may be one of its fruits. It includes trust, which is simply resting in the arms of God, depending upon His promises in sickness, in trial, and in the everyday perplexities that make life real.

Faith, though it is active and operative in the life of righteousness, is also dependent, trustful, and Christ centred. It recognizes the fact that it might fall from grace, that it might wander back into sin, that it might lose sight of Jesus, and thus cease to bear fruit. It recognizes the danger of hypocrisy. Therefore, it avoids sin as it would leprosy. It knows that there is no such thing as justification or sanctification unless it continues to look to Christ for salvation.

A careful Christian student has said that:

"No one can believe with the heart unto righteousness, and obtain justification by faith, while continuing the prac-

tice of those things which the word of God forbids, or while neglecting any known duty.

"Genuine faith will be manifested in good works; for good works are the fruits of faith. As God works in the heart, and man surrenders his will to God, and co-operates with God, he works out in the life what God works in by the Holy Spirit, and there is harmony between the purpose of the heart and the practice of the life. Every sin must be renounced as the hateful thing that crucified the Lord of life and glory, and the believer must have a progressive experience by continually doing the works of Christ. It is by continual surrender of the will, by continual obedience, that the blessing of justification is retained."—*Ibid.*, pp. 13, 14.

It is by faith, then, that we are justified. It is by faith that the just shall live. This faith is not an opiate; it is a stimulant that compels the soul to live and bear fruit for God. Thus "by their fruits ye shall know them." May God give us this faith, which itself is a gift. When once we are in possession of that faith, divine grace will lead us to exercise it in bringing the Christ life into our own.

Man is justified by faith in Jesus Christ. When the sinner accepts God's Son as his Saviour, God for Christ's sake forgives his sins and accounts him to be justified by the precious blood of the crucified One.



FOODS which are especially rich in vitamin A are all kinds of greens: spinach, kale, turnips, collards, broccoli; and yellow vegetables and foodstuffs: carrots, squash, butter, cheese, eggs, liver. This vitamin from green and yellow foodstuffs apparently has a great deal to do with the integrity of the cells which cover our bodies and line the various cavities. In the absence of this vitamin these cells tend to flatten out and crack up, allowing crevices for bacteria to enter. This makes it very much easier for infections to occur. The skin becomes scaly and piled up in horny little layers around each hair follicle so that we have a grater-like appearance on the elbows, the outside of the thighs and the nape of the neck.

Similar changes occur in the gall ducts, resulting in an interference with the flow and quality of bile. Bile is necessary in turn to the use and absorption of fats and fat soluble vitamins such as the ones we are discussing from the green and yellow foods. Thus, you see, is created a vicious cycle. The body can't use the fats because of a lack of vitamins, and because it can't use the fats it still is less able to use vitamins, and so the situation grows from bad to worse.

When similar changes occur in the nose, sinuses and bronchial tubes, the liability to infections in these parts is increased, and thus pimples, boils, sinusitis, complications of the common cold, bronchitis and the pneumonias occur much more frequently in those who are lacking in this vital element. This lack is not the only reason one succumbs to such infections, but an adequate supply of the vitamins in the yellow and green foodstuffs is our first line of defence against this most common type of sickness.

To the growing youngster both before and after birth when tooth buds are forming and teeth are developing, this vitamin is absolutely essential. In its absence the tooth withers and stops growing. When these changes occur around the hair follicles of the skin there is an interference with the secretion of the oil glands, which results in a very dry skin. Such a deficiency of this vital yellow substance causes the tear glands to dry up. Then there appear small, dry, round patches at the angles of the eye just inside of where the eyelids meet. The same changes occur in the cells covering the eyeball, which result in a softening of its covering, with inflammation and sometimes perforation. The lid irritation produced in the dry eye results in an excessive winking in a vain attempt to lubricate the eyeball. The front of the eye becomes opaque, dissolves and falls out.

The **GREEN** and **YELLOW** in Food

By
JONATHAN FORMAN,
B.A., M.D., F.A.C.A.



EWING GALLOWAY

It is a basic principle of life that the body and mind are composed of the food eaten. Vitamins contained in the green and yellow foods are essential to health.

After the last war an epidemic of blindness developed among the Danish school children. When it was too late for thousands of these little victims, their parents found out that they had sold the eyesight of their children to the Germans when they shipped them their butter and cheese. This fat soluble essential food accessory known as vitamin A and coming from green and yellow foodstuffs has two other very important physiological functions. It has a non-specific property of promoting growth, and it plays a very necessary part in the regeneration of the visual pigments in the retina of the eye. This ability to see clearly in a dim light is of the greatest importance at all times and is doubly so in war time. An inability to see clearly at night is called night blindness. Night blindness in drivers of automobiles and pedestrians walking along the side of the road at dusk is one of the principal causes of motor fatalities.

Some time ago I published in *The Ohio State Medical Journal* a survey of fatal traffic accidents in Cuyahoga County as reported by the coroner of that county. The majority of accidents occurred in the evening hour and to two types of persons. First, the old men who got tired of eating. This job of feeding old people is our next big problem. We've taught the public how to feed babies successfully but our old people are still starving themselves to death. They don't get their green and yellow foodstuffs and they can't see clearly at dusk. The other group was the high school lads. Their dietary habits are well known to you and are notoriously bad. They dunk a doughnut or a piece of toast in a cup of coffee on their way out in the morning. Something ought to be done to restore the old-fashioned breakfast to our homes. They get a coke and a ham sandwich for lunch, and if they don't have too urgent a date they may come home for dinner.

We've had many campaigns to wipe out our traffic accidents. We blame them on worn-out cars, lack of brakes, lights that seemed to us too glaring—in fact, upon almost everything except the true cause, the lack of green and yellow fruits and vegetables, butter and cheese. In England traffic accidents as a result of blackouts during the war were greater for a long time than deaths due directly to the air raids. So this vitamin A is a very essential element in war time.

It is important in industry, both in war and in peace. Some time ago I published in *The Ohio State Medical Journal* an interesting illustration of this. The Westinghouse plants at Mansfield, Ohio, found that many of the electric

ranges which they were turning out were not uniform in colour. They were made in delicate pastel shades and the doors would be different from the sides and the sides would be different from the cover. They found themselves losing steadily seventy-five ranges out of every thousand because of this error in matching colours. The working men blamed the lighting in the plant. The company's best illuminating engineers came from the east and proceeded to make the whole shop brighter than the out-of-doors at noontime on a summer day. In the same number of instances, however, the doors and lids and sides had shades which did not match.

The plant physician heard of this one noon when lunching with the now-distracted plant manager. He suggested that the trouble might be a vitamin A deficiency in the workingmen. Large doses of a synthetic vitamin A in pill form were given to these men and in a short time the loss dropped from seventy-five to five ranges per thousand, where it remained until the plant was converted to war work. There are many places in industry where it is necessary to match colours accurately. The workingman must have his green and yellow vegetables, fruits, butter, eggs, and cheese.

MY PRAYER

My Father, I have need of Thee,
The days are long and dreary;
At night I gaze in retrospect:
The work was poor, I now reflect,
But still I'm weary.

I've often prayed, Thy will be done;
My life I gave to Thee;
Willing was I for Thee to lead,
Knowing that Thou canst see my need
And do the best for me.

I thank Thee, Father, for this life;
Keep me from evil in it;
Help me to represent Thee alway,
And consecrate all to Thee each day
At morn, ere I begin it.

Around me I see carelessness;
No love for Thee I find;
Their fellowship no balm affords;
I hate it all . . . but give me, Lord,
A love for humankind.

I want to live my life for Thee
If short or long;
And for Thy heav'nly love to me
I would of greater service be:
Then make me strong.

Prepare me now to meet some need;
These lessons help me then;
May I in triumph reach the goal,
And bring with me one weary soul,
For Jesus' sake, Amen.

—Helen J. Anderson

"In everything give thanks; for this is the will of God in Christ Jesus concerning you." This command is an assurance that even the things which appear to be against us will work for our good."—Ministry of Healing, p. 255.



Father's Role

SOMETIMES I wonder if most of the fathers of today function only as harassed providers of material goods for their families.

Not long ago a mother who has recently come to live in Barnard brought her two little boys to visit the reading room of the city library, where I serve as children's librarian. When they came to my desk to check out some books, she said, "I have to take the children to every place where they cannot go by themselves; their father is too busy to be bothered with them."

I longed to tell her that even a limited childhood companionship with their father might prove invaluable in her sons' future years, but I could only reply, "I'm glad you could visit the library, Mrs. Branson. I hope the boys' father, too, will be able to come with them sometime. We've learned that fathers often find a great deal of pleasure in sharing their children's reading and in renewing acquaintance with their own early book-friends."

Many mothers come with their little folks to the library and tell me, as did Mrs. Branson, that their husbands have no time for the children. Few of them seem to realize that no amount of material gain can compensate for the spiritual loss suffered by a family when there is no fellowship between father and child.

The Winton family have given me proof that even a limited time at home can be used to establish a happy relationship between a father and his little son and daughter. As I walked past their home one evening I noticed my friend, Aline Winton, sitting alone on the front porch.

"Where are the children?" I inquired, stopping for a few moments' conversation. "I'd like to tell Tommy about a fine new book on the ways of nature that has come to the library."

"Tommy and Sue walked up the hill with their father to see the roses in Thornden Park," Aline replied. "Please come in and wait for them. They'll be home soon, because Tom, Senior, has a meeting scheduled for eight o'clock. His work with the boys' clubs of the city

leaves so little time for his own children that he likes to take advantage of every minute he can be with them.

"I wish all fathers had such interest in their families," I declared as I sat down beside my friend. "In many homes such companionship is sadly lacking."

"I don't believe fathers lack interest in their children," Aline replied. "They just don't know how to budget their time."

"Isn't that where mothers could help?" I inquired, hoping Aline would tell me how the problem had been solved in her home.

"Yes," she agreed. "When fathers have so little time at home, mothers are apt to drift, as I did, into the habit of doing everything for the children. Fortunately, a memory of my own childhood made me realize that I was making a mistake. On Sue's sixth birthday I was showing her a picture of a tall, smiling man giving a tiny girl, myself at her age, a ride on a bright new sled. The pleasure depicted on those faces brought back all the joyous hours I had spent with my father, and with those memories came the dismaying thought that my children would have no such happy experiences to recall—and yet—hadn't my father, a village doctor, been just as busy as Tom? I realized that my father must have taken advantage of every minute he could be with us, and I determined to help Tom to do that with our children."

"I began by quietly stepping aside, giving Tom a chance to do some of the things I had been accepting as my prerogative. I suggested to the children that they invite their father to go with them on such brief excursions as the one this evening. I didn't want them to miss knowing that both of their parents love beauty and books and music—all the fine things we want to be woven into their lives."

"It hasn't been easy for their father to contribute toward the budget of family time, because Tom's work is demanding and commuting is tedious and difficult," Aline concluded, "but he has found many more extra minutes than we had dared to hope that he could when we started to make room for him in our planning."—Lucia Mallory, in *National Kindergarten Association*.



The DOCTOR'S VOICE



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

Leg Ulcers

Question: I have suffered from leg ulcers for the past three years. I have been treated in the hospital twice until the ulcers were apparently healed, but as soon as I got home and started doing anything they broke out again. They are large and very painful. I am seventy-five years old and the circulation in my leg is poor. I would be very grateful if you could tell me of anything that I could use to help heal these ulcers.

ANSWER: Ulcers of this type are usually due to varicose veins with reversal of blood flow in the superficial veins (those under the skin). In younger persons the veins are tied off at the groin and if possible removed by stripping from the ankle to the groin. Contraindications to ligation and stripping have been said to be previous attacks of phlebitis (milk leg) and hardening of the arteries. In older persons conservative treatment is usually employed, such as bed rest, application of Epsom-salt compresses twenty minutes daily, and support to the leg by application of an elastic bandage from the foot to the knee. An elastic stocking is also useful and should certainly always be worn for protection after the ulcer has been healed. Skin grafting will often hasten recovery.

Work Programme for Retired Man

Question: A man close to sixty, of strong physique and voracious appetite, who sleeps a great deal, was benefited by chopping wood for a week straight. He fell back into his sedentary habits but again improved in health when he got out of his old rut. Should he be encouraged to take regular exercise daily? How do you

explain the beneficial effects when so much is said by the physician about rest?

ANSWER: It is a well-known fact that retirement is often followed by a rapid deterioration of physical powers. Will power has more to do with the health than most people realize. In fact, the majority of illnesses have their origin in the mind. It is true that more or less permanent organic changes may follow altered physiology. Sedentary people often eat to excess and often use more tobacco and other harmful things than before retirement. A work programme should be entered upon gradually so as to get into proper condition. If undue exhaustion or pain in the chest is not experienced, it would seem that results could only be beneficial. Some persons in retirement often work harder physically than they ever did before. After the age of forty, over-strenuous physical work tends to shorten the life span.

Frequent Colds

Question: I seem to be getting one cold after another lately. I am getting a balanced diet and plenty of rest. My throat has not bothered me, but could it be my tonsils?

ANSWER: The tonsils rarely, if ever, act as a so-called "focus of infection," so it is unlikely that their presence has anything to do with your colds. It is true that with each succeeding attack of tonsillitis the tonsils are less able to cope with infection and peritonsillar abscess (quinsy) may occur repeatedly. Therefore repeated attacks of acute tonsil-

litis are the principal indication for their removal.

As far as prevention of colds is concerned, the following general principles apply: (1) Avoid contact as far as possible with those who have colds. Rightly, children with colds should be confined to the sickroom so as not to expose everyone in the household. (2) See to it that you are adequately clothed. (3) Eat an adequate diet consisting of whole-grain cereals, fruits and vegetables, but avoid desserts and concentrated sweets. (4) Use citrus fruit (oranges, grapefruit, limes, lemons) daily for extra vitamins A and C. (5) Get adequate rest.

Gas Pains

Question: Fat pork, grease, onions, and meats in general give me gas pains. What can I do about it?

ANSWER: Pork is hard to digest and is often diseased with trichinae. Cured pork such as smoked ham may be contaminated with bacteria that cause food poisoning, especially during hot weather. Grease tends to retard digestion. Raw onions are not well tolerated by some people. Have you tried boiled onions? Meats in general increase putrefactive bacterial content of the bowel, which causes gas. A great deal of the gas that is complained of is swallowed by nervous persons. If you must eat flesh foods, which you could very well do without, take two charcoal tablets after meals. This will absorb certain of the toxins in the bowel and relieve some of your symptoms.