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Signs of

The TIMES

Canada's Journal of Hope and Health

10¢



The High Cost of Sin

(See pages 6, 7.)

Man—His Nature and Destiny

(See pages 8, 9.)

THE WORLD AS WE SEE IT

A Prophetic Interpretation of Current Events



★ Where Is Safety?

How safe does the Korean-bound soldier feel?

We believe he feels there is a big chance that he won't come back. Actually, according to statistics, he is not in much more danger in Korea than if he went for a ride in the family car in his homeland. Although we do not have the figures for Canada, we suppose the ratio is not much different from that in the United States.

Arizona reported that in a twenty-seven-month period 188 Arizonans were killed in Korea, but during that same period 865 were killed on the highways. That is to say that for every man who died on the battlefield, 4.6 lives were lost in the "battle" of the highways. Speed is listed as the greatest killer, and drunken driving is a close second.

What's the hurry?

It was much less than one hundred years ago that families were travelling across the Arizona prairies at ox-wagon speeds. It was at that speed that the great west was pioneered, and strangely, the people seemed to have enough time to do a pretty good job. But today, over those same trails, now covered with concrete, the loss of a minute or two is considered tragic. The motorist's urge to save a few moments leads him to take chances in passing, and to drive at speeds unheard of two or three generations ago.

The second killer—drunken driving.

If there is no excuse for excessive speed, there is none for drunken driving. Drivers are told over and over not

to drive after drinking. But the weakness of that argument is that a man actually feels that he is better qualified to drive after having had a drink or two. The fact is that his judgment is impaired and his reactions are considerably slowed. He takes chances that under normal conditions he would not take. The result is that he kills or injures himself and others.

We suspect that drunken driving, instead of being second as a cause of accidents, is a strong first. I happened on the scene of an accident in which the driver who caused the crash was clearly under the influence of liquor. The highway patrolman ignored that fact altogether. And when it was suggested that he test this driver for intoxication, he said: "We don't do that."

The officer was unable and unwilling to put the blame where it belonged—on booze. Consequently, that drunken driver "got away with it," and was encouraged to do it all over again.

Until police and judges take a proper view of drunken driving, until lawmakers quit licensing the sale of that which robs a driver of his proper judgment and reflexes, our lives are about as safe in Korea as on our broad highways.

★ The Earth Is Born

LIFE magazine's editors, reporters, painters and photographers have set for themselves the task of showing *how* and *when* this earth came into being. This is to be done, as the foreword says, in "a series of major articles, appearing at regular intervals over the course of the next two years." Mr. Lincoln Barnett, author of *The Universe* and *Dr. Einstein*, is writing the text under the heading "The World We Live In." (See *Life*, December 8, 1952.)

Life's editors have undertaken a formidable task. Yet it is one which, if correctly and accurately accomplished, would do a vast amount of good in moulding the thought of millions of people. Conversely, if inaccurately written, a vast amount of harm may be done.

Dealing with this topic, a writer must declare either for creation or for evolution.

In the treatment of his chosen topic, Mr. Barnett passes by the creation record of Genesis with a wave of his hands, quoting its first two verses: "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep..." Continu-



H. M. LAMBERT

Speed and drunken driving are two of our greatest killers.

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EWING GALLOWAY

"By the word of the Lord were the heavens made."

ing, he admits the conflict between evolutionary science so called, and creation: "In its assault on these uttermost questions modern cosmogony impinges on the ancient realm of religion."

Mr. Barnett does not long leave his reader in doubt. He declares for evolution and deals with millions, even billions, of years with the confident assurance of a man possessing omniscience.

In writing the subtitle the editors go back uncounted billions of years—back before the earth was—back to the time of swirling clouds of cosmic dust. The earth, they say, was "spawned by a swirl of cosmic dust and forged in elemental fire."

The writer of the caption on page 87 amplifies the subtitle: "The life span of the earth is shown from its probable origin in a primeval cloud of cosmic dust to its probable dissolution in the last convulsions of the dying sun. At centre the planet is pictured condensing, cooling, solidifying out of the original solar cloud. For three billion years it rolls through the starry cosmos, through ages of mountain-building, ages of ice. In the foreground is the young earth as it appears today. As it retreats into time and space, its icecaps will again advance and recede and continents will change their shape. After a series of solar explosions (yellow intervals) the earth will be destroyed in fire."

According to this the earth had its origin in a cloud of dust and will meet its end in a puff of smoke. All of this, however, is a billion or two years in the solar future. When a man who likely lives to not more than three score and ten presumes to tell us confidently what took place billions of years in the past, and what will take place billions of years in the future, we, and all thought-

ful people, must accept his declarations with a great deal of reserve. We know that he does not know—that he cannot know. We know that he is guessing, and guessing wildly.

Evolutionists have so often dealt in aeons of time that people have come to think that somehow they must know. But the truth is that man can delve into the past with absolute certainty for but a relatively brief period. No date in secular history can be established with certainty beyond 1000 B.C. Most people could not write a paragraph about their great-grandfather.

On page 88 the earth is pictured with a segment cut out. The caption informs us: "Earth's interior, if laid bare by a slice from pole to pole, would reveal a structure like that of some titanic fruit. The outer skin is a rock crust 10 to 30 miles thick. Beneath it lies an inner shell 2,000 miles thick. The core is a ball of molten iron twice as thick as the moon."

The writer of the above caption is very positive, despite the fact that no man has ever penetrated into the depths of the earth. The deepest well is only 20,521 feet—less than four miles. This is an oil well in Wyoming. However, Mr. Barnett is more frank in his text. He says: "For this reason geophysics is of all sciences least sure of itself and most beset by conflicting interpretations of the fragmentary evidence at hand. For this same reason man's concepts of the earth's interior have often been compounded of fantasy and fear. As great a scientist as the English astronomer Halley thought the earth might be a hollow cavern inhabited by some race of subterranean beings."

Evolution gives us in theory the origin of the earth in rotating clouds of dust which contracted by reason of the force of gravity. By this contraction the nucleus is formed, becomes hot and ends up as the sun. In the whirling process great chunks break off the sun and the planets are formed. This sounds quite plausible to the superficial thinker. But a little thought shows that if this were true then the planets must of necessity rotate in the same direction. The fact is that they do not. Thus, this finely spun theory falls flat.

On the other hand the Bible declares for creation. It tells of the infinite God having formed the earth by the power of His Word. "He spake and it was done, He commanded and it stood fast." If at any time in the Old Testament Jehovah wished to demonstrate His superiority over the gods of the heathen, He cited the fact of creation.

Creation is important because it declares the basis of universal existence.

In Old Testament times the existence of the false gods tended to rob God of the glory that was rightfully His in the fact of creation. Evolution is not much different, for it accomplishes the same thing. It robs God of the glory due Him as the Creator.

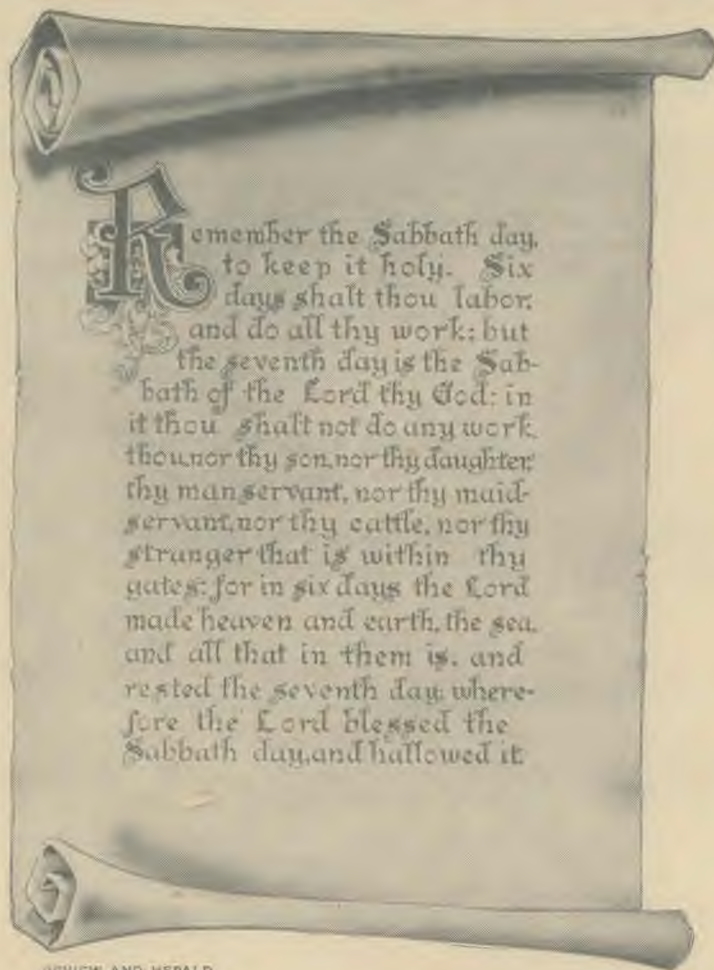
Evolutionists say that it takes too much faith to believe the Bible record of creation. To this writer it takes very much less faith to believe that an intelligent God formed the earth with intent and purpose, than to believe that this highly organized planet is the result of chance.

It takes a great deal of faith to believe that the sun, our sun, was formed by compressed particles of dust that got hot and began whirling around at a terrific rate, and that our earth is a broken-off fragment of the sun as are the other planets. Evolutionists do not tell us where the dust came from. They tell us that life appeared on the earth after it cooled off. It appeared first, so we are asked to believe, in one-cell form. This cell multiplied, and after millions of years of evolving through innumerable swamps and ponds it became a tadpole or some such creature. Millions of years later it became a land animal and developed legs, wings, and whatever else it needed to escape its enemies. Still later it became a monkey, and at last a man. How much faith does it take to believe that man's finely organized body is the result of evolutionary chance? The legs grew in the right places, the arms did the same thing. Two eyes always appeared instead of one, and in the same places. The nose and ears grew in the same places. The organs of the body, the heart, stomach, kidneys, and liver all assumed their place and function.

Even a very limited study of the human body reveals that it was so designed by an intelligent being. It did not, could not, just happen. As we look at a sleek, shiny automobile we have sense enough to know that it was planned—blueprinted. Yet when evolutionists look at the human machine—a machine infinitely more wonderful in that it lives, can perpetuate itself, and possesses the power of reason—they say it is just a happenstance.

Which can you the more readily believe—God's Word or evolution?

It is to be regretted that the editors of the large and influential journal, *Life*, have chosen to turn "thumbs down" upon the Biblical record of creation. It is to be doubly regretted that they have substituted such a fantastic, impossible hypothesis of the earth's origin.



REVIEW AND HERALD

be time. Rest is not tangible, neither is time, yet both are real.

"On the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made." Genesis 2:2. This one verse answers our question and confirms our reasoning. The Sabbath was made out of time. That particular part of time He designates as "the seventh day." That day is the last day of our week, as we know it. That day was the material used to make the Sabbath. And the last day of the week is still the Sabbath.

On this seventh day grass still is green, skies are still blue, and the sun sheds golden glory on the earth *exactly* the same as on the other days of the week. The Sabbath has no physical marks of identification. We must recognize it by its place in the week, placed by its Maker where it can be the crown of the week's endeavour—the last day.

When Was It Made?

The specific seventh day which was made the Sabbath was the *last* day of earth's *first* week. Why should it not be so? What would be gained by waiting for a few weeks to pass? Nothing but confusion. But "God is not the author of confusion." 1 Corinthians 14:33.

How can I be so sure that this first Sabbath was the closing day of earth's first week?

Who Made the SABBATH?

CHRIST the Son of God created all things. "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible. . . . All things were created by Him, and for Him: and He is before all things, and by Him all things consist." Colossians 1:16, 17. Who is indicated by the pronoun "Him" used in this text? Its antecedent is found in verse 13, somewhere earlier in this long sentence, "His dear Son: in whom we have redemption, . . . who is the image of the invisible God, . . . by Him were all things created."

This bit of inspired Scripture says He created some things that were visible—the hills, mountains, rivers, trees, grass, flowers and a host of other things. Some things are invisible. There are things which we know exist, yet we cannot see them with the naked eye. We have to use the telescope or the microscope, as the case may be. Who ever saw time?

Could it be that the Sabbath is one of these invisibles? Is not the grass green all seven days? Is not the sky blue through the cycle of the week? Does the sun change appearance? There is no physical mark placed on the Sabbath by which it can be identified. All things appear the same on all days of the week. Yet the Sabbath **WAS** made. Consequently, if it has any importance for us there *must* be a way to recognize it.

The word *Sabbath* means *rest*. In this meaning we have our clue. Here are Adam and Eve with various things to do, different kinds of work. Work requires time, rest occupies time. The Sabbath could be time. In fact it *must*

First, because that is the Bible record. The days come in perfect order—1, 2, 3, 4, 5, 6, Sabbath. There is no lapse, no other place where it can be.

Second, there is not the slightest chance that the septenary cycle has ever been broken. It is complete, intact, perfect. And this is attested to by one of the most exact sciences known to man: astronomy. Since the Sabbath is time it is easy to trace, for time simply **CAN-NOT** be lost.

How Was the Sabbath Made?

The making of anything presupposes a process, whether the finished product is a loaf of bread, a watch, or a Sabbath. The record is brief but complete: "And . . . God . . . rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Genesis 2:2, 3.

By

ELTON A. JONES

Here are three steps: 1. Resting. 2. Blessing. 3. Sanctifying. First, the Creator rested. That made the Sabbath *His* rest day. Second, He blessed the day. That made it *His blessed* rest day. Then, He sanctified it. Thus it became *His blessed sanctified* rest day. But to sanctify means to set apart to a holy or spiritual use. And it was set apart for man—not for Adam alone—not only for the Jews—but for “man.” Man in the generic sense, or mankind.

Why Was It Made?

“The Sabbath was made for man.” Mark 2:27. The only possible way it could be construed as having been made for the Jew is that when the Jew should appear he would find this Sabbath, for the Sabbath was made at creation and the Jew did not appear for many centuries. So if the Sabbath *was* made for the Jew in that sense it was just as much made for the Gentile in the same sense.

The Sabbath was made that man in keeping it should not lose sight of His God. It is observed as the memorial of creation. (See Exodus 20:8-11.)

We are admonished to remember: “for,” or because, “in six days the Lord made heaven and earth . . . and rested the seventh day,” “wherefore”—for this reason—“the Lord blessed the Sabbath day.”

What Does the Keeping of the Sabbath Mean to Us?

The keeping of the Sabbath marks the keeper as a believer in creation. He is no evolutionist. He is a fundamentalist. More than that, he is a staunch believer in *all* the Bible. And he will be an observer of the other nine commands.

“Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them.” Ezekiel 20:12.

Here are two more good reasons. The keeping of the Sabbath is a “sign” that the keeper belongs to God. God is first in such a life. It is also a “sign” that the keeper is being sanctified by his Lord.

The Sabbath is holy. The Sabbath command is also holy—but it is only one of ten, all of which are holy. “Wherefore the law is holy.” Romans 7:12.

As the Sabbath day was blessed, so is the keeper of it blessed. “Blessed is the man that doeth this, and the son of man that layeth hold on it, that keepeth the Sabbath from polluting it.” Isaiah 56:2.

It is good to describe the blessing attendant upon the keeping of God’s Sabbath, but it is as nothing compared to having the experience in one’s own life. Try it and be richly blessed.

MARCH, 1953



BIBLE ANSWERS



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

Was Elias taken from this earth and then sent back in the form of man, but in the same spirit, and called John the Baptist, who was to prepare the way for Jesus?

Elias, or Elijah, who was translated, was a reformer, a preacher of righteousness. He lived in a time of great moral laxity in Israel. Ahab had married Jezebel, a heathen princess, and the entire nation had gone off into idolatry. Elijah the prophet raised his voice against this apostasy. The climax finally came on Mt. Carmel when Elijah stood alone as the representative of God against the 450 prophets of Baal. The outcome was that the prophets of Baal were slain, and Elijah’s God triumphed.

When John the Baptist came hundreds of years later, the nation of Israel had come again to such a low moral state that it paralleled Elijah’s day. John came as a preacher of righteousness, a reformer. He called upon the people to repent, to turn from their wickedness to God. He urged them to flee from the wrath to come. In this he was the herald of Jesus.

John the Baptist was not Elijah in person, but he bore the same message of reform as did Elijah. In other words, he came in the spirit and power of the earlier prophet.

In addition to this we are told in another prophecy that God will send Elijah the prophet in the last days of the earth’s history. However, it is the message rather than the person of Elijah: “Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.” Malachi 4:5, 6.

If God created the earth and put Adam and Eve on it as the first creatures, where does the “ice age” and the “reptile age” come in? Which is right, the Bible or science?

The Bible speaks of “science falsely so called.” That is to say, there is that which is true in science and there is that which is false. Many people nowadays have come to think that if a thing comes under the name of science it

must be true. Such is not the case. There is evolutionary science so called, and evolution is admittedly far from the truth.

Rightly speaking there has never been any such thing as the “ice age,” and the “reptile age.” True it is that the earth experienced a radical and sudden change in climate. Alaska and Siberia show that there was at one time a tropical or semitropical climate in those far northern climes. Tropical plants and animals are found buried and frozen in the ice and mud. The mammoths found there are in such a good state of preservation that their flesh is eaten by dogs and sometimes by hunters. This shows that the climate changed suddenly. This sudden change is accounted for by the Biblical record of the flood.

Then again astronomers tell us that the earth is tilted twenty-three and one half degrees to the plane of its orbit. The Bible tells us that the ends of the earth were moved out of their place. These facts, together with the fact of the flood, explain both the so-called ice age and the reptile age. The flood destroyed and buried in the earth millions upon millions of animals that lived in pre-flood days.

Does the Bible say anything about infant or child baptism?

Nowhere does the Bible command infant baptism. Nowhere is there an example on the part of Jesus, His disciples or anyone else to baptize infants. We must conclude from this that infants are not to be baptized. And why must we reach such a conclusion? First, because there is no command or example. And secondly, because infants cannot qualify for this sacred rite.

The Bible teaches us that to qualify for baptism one must be taught. An infant cannot be taught the plan of salvation, and therefore should not be baptized. It teaches us that the candidate for baptism should repent. An infant is unable to do this and so cannot qualify on this point. Again, the Bible says that before one is baptized he should be converted. We readily recognize that an infant cannot be converted and therefore cannot qualify on this point. (See Matthew 28:19; Acts 2:38; 3:19.)

Five

FRANK H. YOST

The High Cost of SIN

SOME years ago, a boy while drunk killed his fiancée. Sobered, the young man pleaded guilty and died for his crime.

A lad became a drug addict. In his desperate hunger for drugs, he shot his mother when she refused to give him money to satisfy his craving; he fled and was shot by a pursuing policeman.

A 'teen-age girl let down the bars of social propriety and became promiscuous in her life. She was arrested and imprisoned, but died in the prison hospital before the end of her sentence, of diseases which her way of life had fastened upon her body.

Why go on? This dismal, sickening record could be lengthened endlessly by the most casual reading of the daily press. The careers of these young people were cut short in sin and crime. The cost of their wickedness to the tax-

payers—the high cost of sin—was probably not less than ten thousand dollars. Think what this sum could have accomplished spent on their right upbringing and schooling. The actual and potential loss to society was great, but the loss to these wayward ones is eternal!

Yet not only the wayward die. Death comes to all—to criminal and to saint alike. Man in the very beginning turned from God, and death became a part of the experience of our human race. It is a feature of our inheritance. This death, common to all, is the first death.

But there is another death. The Bible calls it the "second death." Revelation 20:14. "It is appointed unto men once to die, but after this the judgment." Hebrews 9:27. Those who do not go through the judgment approved of God must die this second death.

Sinners die twice. They die once on earth, sharing the experience of all men. (Romans 5:12, 17.) They die the second time because they must suffer for their own sins. It is this death that Paul has particularly in mind when he says, "The wages of sin is death." Romans 6:23. This death, the second death, is the result of sin—sin not repented of, not forgiven, not atoned for. It is eternal destruction in the lake of fire. (Revelation 20:12-15.)

What is sin that its effects are so deadly?

Let us think of God. God is moral, good, right, perfect. His character is unchangeably established. It has been proved and tested. God is eternally good. (Luke 18:19.)

Because of His absolute goodness no evil can stand in God's presence. Only by His forbearance may sinners continue without being blotted out by the blazing glory of God's righteousness. (Romans 3:25.)

God forbears now. For millenniums sin, under the baneful government of

Satan, has been doing its filthy, ugly and destructive work. For millenniums men have been, not only dying in this life, but earning eternal death, because, either consciously or through neglect or default, they have chosen the life of sin. They must take the consequences.

God is waiting. He is waiting until sin has achieved the full demonstration of its utter unrighteousness, its deadly destructiveness. When God knows that the full manifestation of unrighteousness has been made to the universe; when He knows that never again to the mind of anyone will come the thought that perhaps some higher good might be achieved by disobedience to God; when He knows that the lesson of evil has been thoroughly and unforgettably learned; then once for all He will put an end to sin.

In the meantime, He is waiting.

But how can a good God wait when sin and death are continuing to take their fearful toll? Because He is not only waiting. He is working. He is working to save the very sinners upon whom the sentence of death is about to be executed.

How can He do this? What is the way?

Let us first list the reasons why God—even God—cannot save sinners:

1. God cannot change His moral standards, His law, the Ten Commandments. "By the law is the knowledge of sin." Romans 3:20. Says Paul. "I had not known lust, except the law had said, Thou shalt not covet." Romans 7:7. But "I am the Lord, I change not." Malachi 3:6. "My covenant will I not break, nor alter the thing that is gone out of My lips." Psalm 89:34. "The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever." 1 Peter 1:24, 25. God cannot change His law, even to remove sin.

2. God cannot call sin righteousness;

Signs of The TIMES

H. M. LAMBERT



The career of many a young person is cut short in sin and crime.



H. M. LAMBERT

Christ paid the penalty of the second death for all who will accept Him and His way of life.

or say that evil is good. (Isaiah 64:6.)

3. God cannot overlook sin, or excuse it. (Exodus 34:7; James 2:10.)

4. God cannot accept a sinner because he makes good resolutions for the future. The wages of past sin is still death. Our good deeds of today and tomorrow cannot wipe out the evil of yesterday.

5. God cannot be less than just. He cannot send one thief into eternal death while He lets another thief, under the cover of reformation, enter eternal life. The wages of thievery in any case is death. (Romans 3:26.)

Then do not repentance and reformation mean anything? Yes, they do. God will not accept an unrepentant sinner. (Acts 2:38; 16:31.) Then does God accept a repentant sinner? Yes. But only through Christ.

This is the way God saves—through Christ. Christ takes the sinner's place. He becomes, as it were, a sinner in God's sight for the sake of the repentant sinner. It is this act of Christ's that enables God to be just while accepting the repentant sinner. He accepts him because he has Christ as his substitute. "He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Corinthians 5:21.

How does this help John, the thief? Let us read the verse this way: "God hath made Christ to be a thief for John, that John might be made the righteousness of God in Christ."

Thus, the law against stealing is not changed; it is sustained. The sentence of death does not disappear; it is applied. But it is applied to Christ, who takes the sin of the thief, John, upon Himself. As soon as the thief realizes how wrong and lost he is and repents,

and makes restitution, and accepts Jesus Christ as his Saviour, Christ takes the sin which otherwise would have sent the thief into the second death.

Will Christ die? No, Christ will never die—not again. He has already died. Once and for all, on Golgotha's cross, Jesus Christ died. (Hebrews 9:26; 10: 12.) He died of a broken heart, as is shown by the blood and water that flowed from His side when it was pierced by the soldier's spear. (John 19: 34, 35.) He died because of the weight of the sins of the world resting upon Him. (1 Peter 2:24.)

He accepted this burden. He came as a man, "in the likeness of sinful flesh." Romans 8:3. He entered into all the hardships and temptations that come to men. He faced all the risks of failure. But He never sinned. (Hebrews 4:15.) He never did a wrong thing. He never left a right thing undone. He never did anything except what was completely in harmony with the will of His Father. He kept the law of God. He lived rightly with His fellow men. When He died, He was without sin or fault. (1 Peter 2:22.)

Only such a person could have died for sinners. You and I cannot die for sinners. It would not do any good. For we ourselves are sinners. Each one of us needs someone to die for our sins.

Moses offered to have God strike his name from the Book of Life, in exchange for the Israelites who had earned eternal death by worshipping the golden calf. (Exodus 32:32.) But God did not accept this offer. It would not have saved Moses' people. For Moses was a sinner, and sinners cannot save sinners.

Paul was willing to be accursed for the sake of his fellow Jews, who had not understood the saving work of Jesus of Nazareth. (Romans 9:3.) But the offer was not accepted. A sinner cannot save sinners.

Only Christ, the Sinless One, who because He was sinless could not be held in the grave (Acts 2:24) could take the guilt and death of the sinner upon Himself. "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. Christ paid the penalty of the second death for all who surrender to Him and accept His salvation and His way of life. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Romans 6:23. "I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die." John 11:25, 26.

There is only one way for you and me to be saved from eternal death, and that is by allowing Jesus Christ to be our sin-bearer. There is only one way to show that we are saved (Ephesians 2:8), and that is to live by the power of the Holy Spirit in complete obedience to the character and will of Christ. (Ephesians 2:10; Romans 8:4.)

"I am crucified with Christ: nevertheless I live; yet not I, but 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.

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Man - His NATURE and DESTINY

OF ALL the subjects in the religious world none has been more controverted than the nature of man. This debated question dates back to Eden. Was Adam created a mortal or an immortal being? Does he have an ever-living soul, dwelling in an ever-dying body? Does he have power after death to return and assume different forms? What about the apparitions of so-called dead saints? These and many other questions have disturbed and are disturbing the minds of people who sincerely want to know the facts of the matter.

How are we to know with certainty the facts regarding this vital question? Should we consult a necromancer; or, arrive at truth by reading Egyptian and Grecian mythology; or, give credence to the fantasy of some who claim to have seen and conversed with the dead? No! A thousand times no! If all we have to base our beliefs on is the illusion of human finite beings, then we will never arrive at the truth of the nature and destiny of man.

God, the Infinite One, has given us a Book, the Holy Scriptures, that is clear and decisive on this subject. He who created our first parents is the only One who is capable of knowing whether man is mortal or immortal. To this Book we go for our evidence in this treatise.

When Adam and Eve were created they were upright and had no bent toward sin. While they were endowed with rational capacities and moral power, yet they had to have an opportunity to develop character. Power and capacities may be conferred, but character can be formed only by the free action of the will.

Eternal life was based upon obedience to the law of God. The forbidden tree served the purpose of testing the fidelity of Adam and Eve.

"And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Genesis 2:16, 17.

The power of choice was theirs. They understood perfectly upon what eternal life was based. Obedience to God's commandment insured life everlasting, while disobedience brought death.

By

MARY E. WALSH

After God had warned our first parents, Satan, the enemy of God, appeared to Eve. Speaking through the medium of a serpent with soft, pleasant words, he addressed the beguiled, infatuated Eve thus:

"Yea, hath God said, Ye shall not eat of every tree of the garden?" Genesis 3:1. Instead of fleeing to her husband she entered into conversation with the serpent. Her reply to his question was:

"We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." Genesis 3:2, 3.

The woman had the story direct from God; but now comes the retort from the master deceiver: "Ye shall not surely die." Genesis 3:4. The long controversy over the nature of man now began by

Satan contradicting God as to man's mortal or immortal state. God declared that man was subject to death, which means that he is mortal; but Satan boldly declared that man would not "die," thus making him immortal. After the first lie was told the arch falsifier had to tell another to support it. "Ye shall be as gods, knowing good and evil." Genesis 3:5.

The Tree of Life

Back in the Garden of Eden before sin entered, our forebears had free access to the tree of life, the fruit of which would perpetuate life. But God was too wise to permit them to continue eating of it after sin entered, so He drove them forth. If the guilty pair and all the human family had free access to the tree of life, there would be no death. God would have a world filled with immortal sinners. What would it be like to live with those who had had six thousand years of criminality? The longer a man lives in crime, the more dangerous he is to society.

Immediate action was taken to prevent man from becoming an immortal sinner. "And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So He drove out the man; and He placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." Genesis 3:22-24.

The flashing beams and glittering swords of angels barred the way to the tree of life; therefore, death must be the portion of the human family. Adam was first made acquainted with the awful reality of death in the human family when Cain slew his brother Abel. No one could make Adam and Eve believe that their son was not dead.

The traditional idea that endless life is the inherent right of every human being is not supported by Holy Scripture. Man is mortal, subject to death. Note the following, taken from God's Book: "Shall mortal man be more just than God?" Job 4:17.

THE VOICE OF PROPHECY

Radio Log

TUNE IN EVERY SUNDAY

Alberta—			
Calgary	CFCN	1060	8:30 AM
G. Prairie	CFGP	1050	9:30 AM
British Columbia—			
Chilliwack	CHWK	1270	10:30 AM
Vancouver	CKWX	980	9:30 AM
Vernon	CJIB	940	9:30 AM
Victoria	CJVI	900	10:30 AM
Manitoba—			
Dauphin	CDKM	1230	10:05 AM
Winnipeg	CKY	580	12:00 M
New Brunswick—			
Moncton	CKCW	1220	9:00 AM
St. John	CHSJ	1150	3:30 PM
	FM-CHSJ	100.5	3:30 PM
Newfoundland—			
St. John's	VOAR	1230	1:00 PM
	CJON	930	7:30 PM
Ontario—			
Ft. William	CKPR	580	10:30 AM
	FM-CKPR	94.3	10:30 AM
Ottawa	CKOY	1310	10:30 AM
Toronto	CFRB	1010	10:30 AM
	FM-CFRB	99.9	10:30 AM
Windsor	CKLW	800	10:30 AM
Prince Edward Island—			
Ch'lott'n	CFCY	630	1:30 PM
Quebec—			
Montreal	CKVL	980	8:00 AM
Saskatchewan—			
Regina	CKCK	620	8:00 AM
Saskatoon	CFQC	600	10:30 AM



J. F. GERNHARDT

The sinless life and vicarious death of Christ is our guarantee of immortality.

Nowhere within the covers of the Bible does it intimate that man is immortal or has an immortal soul. The death of the body is the extinction of life. "For the living know that they shall die: but the dead know not anything. . . . Also their love, and their hatred, and their envy, is now perished." Ecclesiastes 9:5, 6.

Living Soul

The account given by the Bible of the creation of man has been terribly distorted. The Sacred Record states: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Genesis 2:7. It does not say that man *has* a soul, but that he *is* a soul. The original Hebrew words, living soul, *nephesh chayah*, are the same words that are translated "living creature" in Genesis 1:24, referring to the animal kingdom.

Dr. Adam Clarke has this to say on the original of Genesis 1:24:

"A general term to express all creatures endued with animal life, in any of its infinitely varied gradations, from the half-reasoning elephant down to the stupid potto."

Mosheim, commenting on the faith of the "General Baptists" who were in England in the sixteenth century, says: "They believe that the soul, from the moment that the body dies, until the resurrection at the last day, remains in a state of perfect insensibility."—*Church History*, cent. 16, Chap. 3, Sec. 3, Part 2, Par. 23.

There is nothing in the Bible that would lead anyone to believe that unconditional immortality is given to man-

kind. It is a gift wholly dependent on the only One who has immortality. "The blessed and only Pontentate, the King of kings, and Lord of lords; who only hath immortality." 1 Timothy 6:15, 16.

If we want an endless life it must be sought at the feet of Him "who only hath" it: "To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life." Romans 2:7.

It was for the purpose of bringing life eternal to mankind that our Saviour came into this world. Here are His own words: "I am come that they might have life, and that they might have it more abundantly." John 10:10. If we have Christ, we have life. (1 John 5:11, 12.)

The doctrine of the immortality of the soul strikes at the very heart of the gospel, for it is the acceptance of the gospel that insures us immortality. "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Timothy 1:10.

According to Christ's own words, the man who does not come to Him will not have eternal life: "And ye will not come to Me, that ye might have life." John 5:40. The promise of the life to come is centred in Christ. (2 Timothy 1:1.)

The first advent of Christ and His sinless life and vicarious death is our guarantee of immortality. We must accept Him as our personal Saviour from sin. He can never condone sin in us; therefore, we must be willing to let

Him so control our life that not only will sin be forgiven, but we will be cleansed from it. (1 John 1:9.)

While eternal life is a gift (Romans 6:23) given us by Jesus Christ, yet there are conditions to be met. When the rich young ruler asked the all-important question: "What good thing shall I do, that I may have eternal life?" he received this answer from the unchangeable One: "If thou wilt enter into life, keep the commandments." Matthew 19:16, 17. These words are for all who want immortality.

It was the violation of the Ten Commandments that caused Adam and Eve to be sentenced to death and expelled from the tree of life, the properties of which would have perpetuated their lives.

The doctrine of immortality replaces the second coming and the resurrection. These are two fundamental truths that embellish the teachings of the New Testament. If man is immortal and goes to his place of reward at death, there is no need of a resurrection, and no need for the second coming of Christ. Here are the words of the Life-giver:

"Marvel not at this: for the hour is coming, in the which all that are in the grave shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29.

While those who accept Christ in this life have the assurance that immortality will be theirs, yet it will not be conferred upon them until Christ comes and the resurrection takes place:

"Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Corinthians 15:51-53.

When the redeemed of all ages are raised and are taken to heaven, our blessed Lord pronounces these words: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22:14.

No flaming sword will then guard the tree of life. All who enter the city are commandment keepers, so they will have free access to it. Every month throughout the cycles of eternity the saved of earth will partake of that tree and drink of the water of life. (Revelation 22:1, 2.) Its healing properties will perpetuate life.

A Doctor Speaks to

SMOKING WOMEN

THE following letter was written by a young woman who was desirous of obtaining some dependable information about the use of cigarettes by women.

"Dr. D. H. Kress

"Dear Sir:

"I am writing to ask if you have a pamphlet dealing with women and cigarettes.

"Two of my friends and I are rather interested in this subject. The one friend is a married woman of about thirty-five years of age, who is childless. The other is twenty-eight years old, and never intends to marry. I myself am thirty. We are all modern young women, and have been taking an occasional drink and are smoking from twenty to thirty cigarettes each day as a matter of course.

"Naturally, I am much more interested in the effect smoking is having, or will have, on me than I am in what it might do to the other two. They never intend to have children, but some time in the more or less distant future, when conditions permit, I am going to marry, and I do want babies. (Maybe I'm not so very modern after all!)

"So if it wouldn't inconvenience you very much, I would appreciate your sending me any pamphlet or pamphlets that you have. Thanking you in advance for your kindness and courtesy, Yours very truly,"

Some women declare that they have just as much right to smoke as have men. In view of the damage that tobacco does, we doubt, speaking from both a physical and a moral viewpoint, that even men have a right to smoke. If there is any obligation on the part of parents to give their offspring a robust physique, that obligation rests heavier upon the mother than upon the father.

Several years ago Bishop William Boyd Carpenter of Boston in a sermon made the remark, "Let women smoke if men do." The statement may have been made to discourage smoking among both men and women, but the editor of the *Chicago American* thought the bishop was inclined to justify the practice among women. In commenting upon the statement, the editor said (and what he says is so to the point that I have taken the liberty of quoting it): "It is distressing to read that Bishop

William Boyd Carpenter sends out from Boston, Massachusetts, his solemn verdict, 'Let women smoke if men do.'

"He says he knows some nice women who smoke. Of course he does. Nearly all women are nice. But women are very much nicer when they don't smoke. They are nicer as individuals, nicer in health, and the prospect is 'nicer' for the generation to come."

The editor continues: "Good Bishop, if the women did what the men do, our civilization would go backward with a speed that would disconcert you, and all the good bishops and clergymen on earth could not stop it." Then he gave the bishop this wholesome advice: "Next time you preach on smoking, say to the women: 'Be better than the men, as you have always been. Set a good example, as you have always done; think of the children and the generation to come, for which you are responsible, and of which you are the creator.'"

Dr. Richardson, in a book entitled *Diseases of Modern Life*, some years ago made the statement: "If a community of youths of both sexes whose progenitors were finely formed and powerful, were trained to the early practice of smoking, and if marriages were confined to smokers, an apparently new and physically inferior race of men and women would be bred." He said further: "Such an experiment is impossible as we live; for many of our fathers do not smoke, and scarcely any of our mothers, and so chiefly to the credit of our women, be it said, the integrity of the race is fairly preserved."

Dr. Hugh S. Cumming, formerly United States Surgeon-General, said: "If American women generally contract the habit, as reports now indicate they are doing, the entire American nation will suffer. The physical tone of the whole nation will be lowered. This is one of the most evil influences in American life today."

It is a more serious matter for a prospective mother to be a user of tobacco



STAR PHOTO SERVICE

than it is for a father. When a prospective mother smokes, the cigarette smoke containing nicotine and other poisons is taken by the blood and conveyed to the developing infant within the uterus.

Dr. Kostral, an Austrian physician, found nicotine in the fluid surrounding the infant in the uterus, and also in the milk of women workers in tobacco factories. In the Royal Tobacco Factory, near Vienna, according to Dr. Kostral, out of 560 births, 206 died soon after birth. Only 152 lived to the age of one year.

Dr. Hofstatter, a noted physician of Vienna, referring to his experience, tells us: "Of many women patients who were heavy smokers, there was only a single one that was not childless." He affirmed, "Women working in the tobacco factories in Vienna seldom have children."

In America the smoking of cigarettes by women is recent. The evil resulting from the practice is, therefore, not as apparent as it will be.

Dr. Herbert Tidswell, member of the Royal College of Surgeons of England, in a careful study of a large number of families of smokers and nonsmokers, found that "premature births were more common among the wives of smoking husbands. He also found that 'the wives of men smokers suffered from a higher degree of sterility than did the wives of nonsmokers.'"

Dr. Arnold Lorand, noted author of *Carlsbad, Czechoslovakia*, confirms this. He says: "Clinical experience teaches the observing practitioner that sexual impotence in the male is not an un-

By

D. H. KRESS, M.D.

common result of nicotine." He continued: "This pernicious influence of tobacco upon young women is, in my opinion, a matter about which we can no longer be unconcerned. . . . Young women from Russia, Greece, and the Orient, who came to consult me, at Carlsbad, during the years preceding World War I, were often very striking. When I studied the cause of their condition, I found nearly all of these women had been addicted to the use of tobacco, for years. . . . Since the war I have seen tobacco devotees among women who show the same premature senility."

In referring to the increase of cigarette smoking among women, that popular paper known as the *London Tit-Bits*, said: "Before the outbreak of World War II, women who found consolation in the weed, smoked from fifteen to twenty cigarettes a week. But, not so now, for the smoking craze has made such headway that there are thousands of women at the present time who think nothing of smoking one hundred to one hundred and fifty cigarettes a week."

The editor added: "Never was there a time when babies were of such vital importance as today. Yet at this critical period, when we need strong, healthy children to fill the ranks depleted by those who have gone before, there is likely to come into the world a race of weaklings who have paid the price of their mothers' devotion to tobacco."

"Tobacco is a slow, insidious, but most malignant poison. In whatever form it is used, it tells upon the constitution; it is all the more dangerous because its effects are slow, and at first hardly perceptible. It excites and then paralyzes the nerves. It weakens and clouds the brain. Often it affects the nerves in a more powerful manner than does intoxicating drink. It is more subtle, and its effects are difficult to eradicate from the system. . . .

"Among children and youth the use of tobacco is working untold harm. The unhealthful practices of past generations affect the children and youth of today. Mental inability, physical weakness, disordered nerves, and unnatural cravings are transmitted as a legacy from parents to children. And the same practices, continued by the children, are increasing and perpetuating the evil results. To this cause in no small degree is owing the physical, mental, and moral deterioration, which is becoming such a cause of alarm."—*Ministry of Healing*, pp. 327-329.



A SONG OF WOE

"The books you have chosen will help the children to understand that, in spite of all the world's turmoil, there still are many things of enduring worth for us to appreciate and enjoy." I was speaking to the members of the book committee for the children's library, in which I serve as librarian. They had met to evaluate the books on some new catalogues and to make a tentative list of those for future purchasing.

"That thought was one of the tests we applied to all our selections," Marian Westbrook replied. "Lately it has been impressed upon us that, while we need to help our children face reality, they shouldn't be obliged to listen to a continual song of woe."

"Tell me about it," I urged.

"Some of us belong to a neighbourhood sewing club," Marian explained. "One day Anne called to our attention the fact that while we worked together we talked of nothing but trouble."

"I was the worst offender myself," Anne Stephens hastily interposed. "It was the old coloured man who takes care of our flowers who wakened me to it, though he didn't know he was doing so."

"When I came home from the club one afternoon," Anne continued, "Uncle Eph was propelling himself around the flower beds to the half-audible words he so often chants—something about 'Dis heah worl' am full ob wo-o-oe. . . . Oh, Lord, how much moah can ah bear?' Truly a song of woe, but I doubt if the words have any meaning for Uncle Eph; they just set the rhythm for his work."

"Certainly there was no sadness in his greeting, 'See how de zinyahs is growin', Miss Anne! Dey's mos' big as saucers!'

"Only a fraction of my attention was given to a casual reply, 'Yes, Uncle Eph, the flowers are doing well.' The rest of my mind was occupied with topics we had discussed at the club—tangled world affairs, traffic hazards, high prices, broken homes, and juvenile delinquency."

"Tense with my worried thoughts, I prepared the evening meal, and when

Paul and our little girls joined me at the table I could think of nothing to talk about except the frightening subjects that were uppermost in my mind. Heedless of the growing anxiety in two small faces, I prated on about the spectacular rise in prices, the tragic accidents, and the glaring examples of parental negligence in our city.

"As we finished the meal, Uncle Eph's smiling face appeared at the door. 'Dey's somepin' nice for de chillen to see out heah,' he told us."

"Alice and Evelyn skipped into the yard, and Paul seized my hand and hurried me away from my after-dinner work. Uncle Eph's treasure proved to be a nest in the hawthorne tree, full of baby birds. After each little girl had been lifted up to take a careful look, the mother bird came flying across the yard, carrying a big worm in her bill."

"As we slipped quietly away, Paul said whimsically, 'There goes one mother that doesn't spend any time worrying about the high cost of living—she just takes care of her family.'"

"Though I knew my husband had no thought of chiding me, his words brought me the sudden realization that I was more of a worrying mother than a helping one. By dwelling so constantly on the ills of life I had been denying my family and myself the very things that give us strength to overcome those ills. I had almost forgotten that we also have faith and courage and truth and beauty in the world."

"I didn't know how to tell the other mothers in the club about my discovery," Anne finished. "I just tried to guide our talk into pleasant channels."

"Anne looked so happy," Marian added, "that we began to question her, and soon all of us realized that we'd be better mothers if we'd stop singing a perpetual song of woe. We want to enrich the lives of our children with good music, good books—all the fine things that will give them a core of inner strength to meet the stresses and strains of our today and their tomorrow."—Lucia Mallory, in *National Kindergarten Association*.



The DOCTOR'S VOICE



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

Alcohol

Question: Is alcohol a food?

ANSWER: Alcohol, although it contains calories, is not food. Food is digested, whereas alcohol is oxidized. Food is stored, alcohol is not. The energy it supplies is burned immediately, sparing food calories. The food calories not needed are stored as fat. Alcoholic beverages do not contain protein, carbohydrates, or fat. If alcohol is taken to the exclusion of food, as is so often the case on a long spree, the person has to contend not only with vitamin deficiencies, but also with the toxic effects of the alcohol poison.

Nasal Polyps

Question: What causes nasal polyps? Is there any sure way to operate on them?

ANSWER: Nasal polyps are thought to be caused by inflammation, whether the inflammation is due to a chronic sinus infection or to allergy. The latter is the most frequent cause, and consequently polyps are a frequent accompaniment of hay fever. Irritating dusts, tobacco smoke, et cetera, might be an associate factor. There seems to be no way of effecting a permanent cure. They are removed periodically with a wire snare under local anaesthesia.

Head Noises

Question: Could you tell me what would be good for head noises. I have them all the time, day and night. I have been told that all deaf people have head noises.

ANSWER: Head noises are due to a number of factors including circulatory disturbances, altered

pressure of the fluid in the inner ear, toxins, and vitamin B deficiency. The circulation to the inner ear is adversely affected by arteriosclerosis (hardening of the arteries) or edema as following a cold. The pressure of the fluid is altered according to the amount of salt in the diet. Persons with head noises do well to restrict salt rigidly as an experiment. This includes extra salt at the table, salt used in cooking, and foods rich in salt such as meat and fish. Toxins include the quinine in cold cures, caffeine in tea, coffee, and cola drinks, nicotine of tobacco (which also constricts blood vessels), and other drugs. Vitamin B is found in whole-grain products, prunes, nuts, and legumes. Some ear disorders such as otosclerosis have a hereditary basis.

Hot Flushes

Question: I suffer from hot flushes, and have had them now for five years or more. At times I have them almost every hour. Then I may go a few days and have only a few during the day. My age is fifty-eight. I have high blood pressure, which at times is quite high. I neither drink nor smoke. I feel quite well, and the flushes last only a couple of minutes. Is it possible to do anything for them?

ANSWER: Hot flushes are due to a vasomotor disturbance with dilatation of the blood vessels in the skin. This may be the result of a deficiency of ovarian hormone, the natural accompaniment of growing a little older, or following pelvic operations. Usually ovarian hormone is given only for two or three months in order not to build up a dependence upon it (so-called

oestrogen addiction) and in order not to throw the other glands, pituitary in particular, out of normal function. In older persons with high blood pressure the regulating device surrounding the carotid arteries in the neck (the carotid sinus) may be stimulated and a general hot flush ensue with temporary lowering of pressure. As far as controlling the pressure is concerned it is well to restrict salt in the diet both in cooking and at the table, also to restrict foods high in salt such as flesh foods of all kinds. A low cholesterol diet with restriction of animal fats, including butter and limiting eggs to three or four a week, is said to counteract the development of hardening of the arteries which sometimes accompanies very high blood pressure.

Fibroid Tumours

Question: Is anything known about the cause of fibroid tumours of the uterus and their treatment? What about minerals in capsules and suppositories that are said to make the tumour pass naturally?

ANSWER: Surgery is the only method of removing a uterine fibroid and would be indicated if the fibroid were large or causing symptoms. The cause is not definitely known, but it is presumed to be an ovarian deficiency or some other hormone imbalance. Vitamins or minerals by suppository or otherwise would not cause them to pass. Occasionally a fibroid on a pedicle will be automatically extruded through the cervix and then can be removed very easily, but this is an exception.