

Signs of  
**The TIMES**

*Canada's Journal of Hope and Health*

15¢

**The Coming World Government**

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(See page 10.)



# THE WORLD AS WE SEE IT

*A Prophetic Interpretation of Current Events*



## ★ Infiltration

Infiltration is a word commonly found in newspapers and magazines in the past twenty years. I have never seen a newspaper definition of the word. But the dictionary defines it this way: "To enter or cause to enter by or as by penetrating the pores or interstices of a substance. To pass through or into as in filtering; as, to infiltrate troops into or nearer to hostile territory."

Nothing that can be imagined can be more perilous to national safety than the infiltration of the enemy. It is a modern Trojan Horse. In this entering into the national bosom of subversive agents we see a warning to every Christian. The soul is a citadel which God holds in this revolted world. Every true Christian is a fortress, a stronghold, from which God wages war against Satan. The Bible describes the Christian's body as a "temple." "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1 Corinthians 3:16. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" 1 Corinthians 6:19.

It is a fact, but one not commonly recognized, that every man is playing host to either God or to Satan. That is to say, every heart will be occupied by the power of God or by the power of God's enemy. When God sits in His rightful place upon the throne of the Christian's heart, Satan attempts by every devious means to displace the Lord and to occupy the throne himself.

Infiltration is not new to the twentieth century. Satan has used this method since the beginning. Gradually, little by



H. ARMSTRONG ROBERTS

Deadly peril often lurks in the midst of beautiful things. It was into such a beautiful garden, the Garden of Eden, that Satan entered to accomplish the disaffection of Adam and Eve. But, thanks be to God, owing to the plan of salvation, we have the promise of the entire earth being made "new," and becoming the "paradise of God."

## SIGNS OF THE TIMES

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little, Satan injects one of his subversive agents in to the Christian's life, then another and another until at last the government and rule of God, as far as that Christian is concerned, is broken and the government of God is overthrown. Then Satan sits upon the throne and rules the life.

What are some of Satan's infiltrative mediums?

Unbelief. That is the way in which Satan succeeded in usurping the place of God in the hearts of our first parents, Adam and Eve. God told them this: "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.

Satan told them this: "The serpent said unto the woman, *Ye shall not surely die.* For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Genesis 3:4, 5.

They chose to believe Satan and the first "infiltration" in this world's history was an accomplished fact. This was the infiltration of "disbelief" in God. Adam and Eve, having the power of choice, considered the command of God and the declarations of Satan, and decided that their best interests lay on the side of Satan. Therefore, they decided for Satan, and against God. They believed the enemy and disbelieved their Creator, with the result that they plunged themselves and all their posterity into sin (transgression of God's law).

In the wake of sin came the "plan of redemption" in which God promised to send His only begotten Son to this world to be born into the human family, and to live and to die for the eternal redemption of all who would renounce Satan's rule and accept His. With the announcement of this divine plan the warfare was on between God and Satan for the souls of men. It has raged from the Garden of Eden to the twentieth century with notable successes on both sides.

By what infiltration means does Satan work today?

He leads to a disregard of God's law, the Ten Commandments. Many, even among Christian people, deny the binding obligation of the eternal law. In this the enemy leads men over the same course that he led Adam and Eve. He leads them to think that the violation of the commandments of God is not sin. He injects the idea that the wages of transgression is not death. They call good evil and evil good. But God makes this heart-rendering appeal:

"O that there were such an heart in

them, that they would fear Me, and keep all My commandments always, that it might be well with them, and with their children for ever!" Deuteronomy 5:29.

Satan diverts the attention of Christian people from the Bible. He keeps people so busy going and coming, doing this and that, that they have little or no time for contemplation of God's Word. Through evolution and rationalism he leads men to trust to human wisdom rather than to divine wisdom to save them. But what says God?

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of Me. John 5:39.

"These (the Bereans) were more noble than those in Thessalonica, in that they receive the word with all readiness of mind, and searched the scriptures daily, whether those things were so." Acts 17:11.

Through selfishness Satan succeeds in overthrowing the government of God in the hearts of all too many. He leads to the robbing of God in tithes and offerings. But this is the way God regards it:

"Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi 3:8-10.

Through pride Satan injects into the hearts of men the same subversive spirit which led to his own rebellion against God in heaven. By engendering pride

and self-importance he brings men to the place where God can do but little for them. But consider Christ's example of humility, and hear His words:

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly of heart: and ye shall find rest unto your souls." Matthew 11:28, 29.

Christ humbled Himself and became obedient unto death, even the death of the cross. In view of this the apostle appeals: "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men." Philippians 2:5-7.

Through worldliness and lust Satan corrupts the Christian and disqualifies him for heaven. This is God's counsel:

"Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Titus 2:12.

By such means does Satan gain access to the heart. By such means does he make war against the Creator, enlisting the aid and co-operation of the very ones he would destroy. By such means does he unseat God from His rightful place on the throne of the individual's heart. By such means does he overthrow the government of God in the Christian's life. By infiltration one evil principle is injected after another until the heaven-bound saint is turned into the hell-bound sinner.

How may the Christian protect himself from Satanic infiltration? James 4:7 has the answer: "Submit yourselves therefore to God. Resist the devil, and he will flee from you."

The Christian church, above all other institutions, has served to elevate the spiritual and moral nature of man. It is a bulwark against the enemy in this revolted world.



CANADIAN PACIFIC RAILWAY

# The Coming World Government

By CARLYLE B. HAYNES

THE OBJECTIVES of the United Nations, pleasing as they are to most of mankind, make but slow progress toward realization. Indeed, there are those who question whether any progress at all has been, or can be, made.

The vision which men had when the UN was created was not new. It was the vision, the hope, and the purpose of many minds, in all centuries, of a world in which want, fear, oppression, injustice, hatred, prejudice, lawlessness and war are forever banished.

Through all the centuries of human history the best wisdom of earth's wisest, and the greatest strength of earth's strongest, have striven to realize his glorious vision of a world prosperous, peaceful and secure. Until now the vision has remained a vision. Has the time come at long last when it may be realized?

Following the global tumult and disaster of the past four decades, will the wisdom of statesmen, military advisers, economic experts, educators, and religious leaders, be so chastened—and improved—as to enable them to establish the long-desired parliament of man and federation of the world—and perhaps an international police force to create and maintain global order, justice, peace, and security?

## *A Perfect Human Society*

It is the idea of a commonwealth in which humanity is to attain its perfection. Many of the greatest minds of the ages have been intrigued by the thought of an ideal state designed for the amelioration and elevation of humanity.

It has been the aim of noble legislators, statesmen, and philosophers. They have imagined, devised, and proposed many different schemes for its realization. Actual attempts have been made to achieve the perfect State, and these have left their influence on history and human thought.

That the kingdom of God ought to rule on earth is a self-evident proposition to a Christian. Mediaeval Christians came to believe that the kingdom Christ had instituted was the Society of believers organized into a body by the government of bishops with the power

of the keys of the kingdom of heaven. Earthly rulers, consequently, should learn from the teachers of the church how God would have them use their authority, and ought to use it in accordance with their instructions.

The development of ideas by which the hierarchical system was developed from the notion of the Church being the kingdom of God, was associated with another tendency. More and more the kingdom was connected with the empire of Rome. The long-continued reign of the imperial city exerted a sort of fascination over the minds of men. It appeared to many to be the realization of the philosophic ideas of a universal State, the representative of order and justice, law and security, civilization and peace.

## *The Holy Roman Empire*

When the barbarian peoples destroyed the pagan Roman Empire, they accepted Christianity, some at first in its Arian form, ultimately in that of the Catholic Church. Then began to appear the idea of a new world emerging from the ruins of the old (even as now), a world that should be from the first not pagan, as the old world had been, but Christian—"an international order in which the Spirit of Christ shall rule the hearts of men and of nations"—a human conception clothed in heavenly language.

Thus the way was prepared for a fresh phase in the attempts to realize the kingdom of God on earth, the Holy Roman Empire.

It was believed that the Roman Empire had been raised by divine Providence to be a protection and support to the church. This Empire in its revised form had now become allegedly Christian. The Emperor chosen to rule received in his coronation at Rome a religious and sacred character. The imperial power thus became holy, not only because it was consecrated, but also because it was ruled and directed by the church, through her head, the Pope.

The successor of Peter, as the Vicar of Christ, possessed not only the keys of the kingdom of heaven—he also had the two swords of Peter. It is only the civil sword he delegates to the Emperor when



FOX, FROM MILLER

he places the temporal crown on his head. He himself remains the sun, the greater light, while the Emperor, as only the ruler of this world, is but as the moon, the lesser light, deriving all his glory from him.

Such in broad outline was the mediaeval view of the kingdom of God, the "new international order" following the overthrow of the old pagan world.

It did not work out. It was a stupendous failure and disappointment. It could not be eternal. It was not even long-lived. It brought neither righteousness nor peace. It produced only corruption and war. The hope of the world still awaited the ultimate nation.

## *The Renaissance*

A radical change in the religious conception of the kingdom of God was to follow the mediaeval centuries, but before this came there was the development of a completely different line of thought, a speculative philosophy which has led to noteworthy results which have been merged in various ways with theological and ecclesiastical theories.

The many conflicts between popes and emperors came to an end in a gigantic struggle in the fourteenth and fifteenth centuries. It was carried on not so much by arms, as former conflicts had been, as by literary controversy. The universities had arisen. They speedily became an intellectual power and pro-

vided a bond of union in the civilized world. Now there was a trinity contending for supremacy—church, empire, and the intelligentsia.

Inasmuch as the great and all-absorbing question of the time was the conflicting claims of pope and Caesar, men's minds were bound to be led in the direction of political discussion and speculation. The great point to settle was the right relation of religious and civil authority, the foundation of each, together with the principles on which mankind ought to be governed, and the best way of realizing the true objectives of government.

Out of this age, conceptions of ideal states came to the front, and were sketched, at first, as in Dante's *Monarchia*, in the mediaeval method and spirit, then on other principles, some more ancient, some more modern.

As the Renaissance produced a sense of the power of intellect and education, there revived in Europe the Greek philosophical conception that knowledge and culture were the true bonds of society as well as the means of bringing it to a perfect development.

#### *An Imaginary Utopia*

A remarkable class of literary works came into being. In these were presented political and social ideals in the form of imaginary commonwealths. One of the best known is More's *Utopia*. In all these presentations the attempt is made to conceive the nature and conditions of a perfect state of society. Mediaevalism is broken with altogether. The chief principles assuming great importance and stirring the minds of men most largely were those of liberty and education.

The watchwords of the humanists were liberty and learning as against authority and regulation. In More's *Utopia* they appear side by side. The commonwealth of Utopia is constructed on a community of goods, an absence of money, the education of its citizens. Within certain limits personal freedom of choice and action is allowed, particularly in religion.

But all of this did not, at that time, get beyond the stage of literary discussion and philosophical speculation. Practical movements awaited the radical change in the religious conception of the kingdom of God soon to be produced by the stupendous upheaval of the Protestant Reformation.

In the sixteenth century an enormous stir that moved all of Europe was caused by the rediscovery and the republication of the simple teachings of Jesus about the kingdom of God. The recovery of this original Christian teaching, after it had been so long buried under ignorance and overlaid by super-

(Please turn to page 11)

MARCH, 1954



## BIBLE ANSWERS



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

**Does not the text which says the wicked are burnt with "unquenchable" fire show that they are punished time without end?**

The Bible speaks about the wicked being burnt with "eternal," "everlasting," and "unquenchable" fire. But this does not mean that the wicked are burnt forever. It is not the burning that is everlasting, but rather the consequences of the burning.

Unquenchable fire does not mean fire that will not go out, but rather fire that cannot be put out until it has consumed all there is to consume. Many buildings have been burnt with unquenchable fire—fire that could not be quenched. But the fire is not burning now. When the building was entirely consumed the fire went out of itself. In the case of the wicked it is certain that if they could they would put out the fire that is burning them up. But they cannot—that is why it is called "unquenchable."

We see this to be true from a comparison of the following texts:

"Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." Jude 7. The city Sodom was burnt with "eternal" fire. Is Sodom burning now? It is not.

In 2 Peter 2:6 we have a further commentary on this: "And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly." Peter tells us that Sodom was turned into ashes.

"For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her." Lamentations 4:6.

From this comparison we learn that while Sodom was burnt with eternal fire, the fire is not now burning. What, then, about it is eternal? The consequences.

**Is it a sin to drink tea and coffee or to use tobacco?**

I am reminded of a text given by the apostle Paul that has bearing on this question. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Corinthians 10:31.

Now the question is, Can a person drink tea and coffee or use tobacco to the glory of God? It is clear in my mind that that cannot be done. The reason is given in the following verses: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." 1 Corinthians 6:19, 20.

It is God's wish and purpose that man should maintain his body at the highest degree of health and efficiency. The keener the mental faculties the greater one's capacity to know and understand God. It is well established that tea and coffee contains a dangerous drug—caffeine. Tobacco contains more than one poison, but the main one that shortens the breath and beclouds the mind is nicotine. Since these poisons work detrimentally against the health and welfare of the body, they are defiling agents, and so condemned by the Word of God.

**Please explain John 20:17. Why did Jesus tell Mary not to touch Him?**

John 20:17 says this: "Jesus saith unto her, Touch Me not; for I am not yet ascended to My Father; but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God."

Jesus would not receive the worship of His followers until He had received from the lips of His Father word to the effect that His sacrifice in man's behalf was acceptable. At the time Mary met Him on the resurrection morning Jesus had not ascended to His Father, He did not know that His sacrifice was approved. But He would ascend, and He did. Later on that same day He accepted worship. He had received from the Father the assurance that His atonement would suffice to save every repentant sinner.

THIS question has created more interest than any other in the realm of theology. Numerous philosophers have studied over the centuries to fathom the relationship between body, soul and spirit. Many clergymen have reasoned from their pulpits upon the subject, resulting in nothing but confusion to the listeners. Professors of theology have exhausted their vocabularies on the triune of man. Churches have devised fabricated dogmas as the result of the wrong teaching and belief on the body, soul and spirit.

man is immortal." Herodotus. *Euter.* 2., Par. 123.

Bunsen, in his writings on Egypt, states: "The Egyptians were the first who taught the doctrine of the immortality of the soul,—a fact mentioned by all the Greek writers from Herodotus to Aristotle, and one brilliantly confirmed by the monuments."—*Egypt in Universal History*, Vol. 4, p. 639.

Plato, Pythagoras and others, who travelled in Egypt and were admitted into the sacred colleges, brought to the Greeks the doctrine that the soul sur-

"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. Man became a living being, an organization of matter at creation.

Other texts may be used to prove that the word soul in the Scripture applies to a material body. "An idle soul shall suffer hunger." Proverbs 19:15. "Yea, his soul draweth near unto the grave." Job 33:22. "Deliver my soul from the sword." Psalm 22:20. These references refer to the somatic life and

# WHAT ABOUT THE BODY,

One will discover as he wades through the mass of material on this important subject that even the mystagogue himself is not certain of his position. There are so many contradictory statements which lead the reader to conclude that human philosophy and human theology cannot be relied upon. Only the One who created man with his component parts, can give the correct analysis. Only in the Bible, the Book of God, can we determine the component parts of man and their relativity.

While there has been a great diversity of opinion concerning the precise nature of man, all the various theories which have been promulgated are agreed on one basic fact, that there is life beyond the grave, or a second existence. All are united on a future life regardless of whatever differences may exist or however wide and unreconcilable may be their views.

God has preserved the truth of a hereafter from the days of Eden. All nations, regardless of how civilized or uncivilized, or even barbarous, have retained a firm belief in a future state, making the immortality of the soul the surety for it. A hope that something would survive the dark, mysterious abyss of death, thus giving to mankind an existence beyond the grave, has been kept alive in the human bosom over the bridge of centuries. This universal belief, surviving as it has over a chasm of millenniums, is a certainty of its vitality.

The traditional dogma that endless life is the inherent attribute of every human being, was first taught by the Egyptians. Herodotus, the historian, a Greek, born 484 B.C. has this to say: "The Egyptians were also the first who asserted the doctrine that the soul of

vived the body at death. Thus it was passed from the Greeks to the Romans and perpetuated by false teachers to our day. The belief that the soul or spirit lives on after the extinction of life, strikes at the doctrine of the resurrection. The Platonist and the holy Scriptures do not agree on this vital point.

# SOUL

What has made this doctrine such a debated one among theologians is the fact that in the Bible the words, soul and spirit, have various meanings closely relating to both the physical and spiritual aspects of man. The inspired writers used rhetorical figures as we do today. All writers use metaphors, similes and analogies. It is a law of language; therefore, we should not have any difficulty with Bible synonymy.

While the words "soul" and "spirit" are used numerous times in holy Scripture, they must be understood in the setting in which we find them. For instance, the word, *birth*, in the Bible, in some places refers to the natural birth, while other texts deal with the spiritual regeneration. (John 3:3-10.) When the word, *birth*, is understood by the context, it is self-explanatory. No one becomes confused. The same rule applies to the words soul and spirit.

The term soul in the *natural* realm is one thing, while the word soul in the *spiritual* is quite another. The soul in the *natural* realm means person, being, creature, or it may refer to the life as the following text discloses:



By

MARY E. WALSH



the natural dissolution of the body.

We will now consider the term *soul* when applied to the *spiritual* realm: "It shall come to pass, if ye shall hearken diligently unto my commandments . . . and to serve Him with all your heart and with all your *soul*." Deuteronomy 10:13. "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy *soul*, and with all thy mind." Matthew 22:37.

What does it mean to serve and love the Lord with all the *heart, soul* and *mind*? One cannot serve God with some-

# and SPIRIT?

thing that is abstract. It takes a brain capable of thinking to make a mind. It takes matter or material, highly organized to make a brain. Therefore, we cannot serve the Lord without a material body. The power of decision to follow the Lord requires the functioning of a living human brain. The Bible does not recognize the conscious existence of a soul independent of the body.

To serve the Lord with all the heart, soul and mind, includes all the moral faculties that man possesses of both mind and body.

Again, in Psalms where the term soul is used we find this statement: "O God, Thou art my God; early will I seek Thee: my soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land where no water is." Psalm 63:1.

Is the soul immortal? No! Never is there any intimation in the holy Scriptures that the soul is indestructible, imperishable, incapable of dying. We will let inspiration speak on this matter: "Shall mortal man be more just than God?" Job. 4:17. This text should be

Signs of The TIMES



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sufficient to settle the question that man is not immortal.

Immortality is something to be sought for; therefore, it is not yet obtained. "To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life." Romans 2:7. There would be no need of seeking for a thing if it were already possessed.

God alone is the sole possessor of immortality: "The King of kings and Lord of lords: who *only* hath immortality." 1 Timothy 6:15, 16. "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory forever and ever. Amen." 1 Timothy 1:17.

"For as the Father hath life in Himself; so hath He given to the Son to have life in Himself." John 5:26.

From these texts it is clear that God has inherent life, and being the sole possessor, He is also the sole giver of immortality. If we already possessed immortality, then there would be no need of a resurrection. However, the Scriptures teach that immortality will be obtained at the resurrection of the just: "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 15:52, 53.

The soul does not possess inherent indestructibility as the statement of Christ declares: "Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy *both soul and body* in hell." Matthew 10:28. The soul can die which is proof that it is not immortal:

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"The soul that sinneth, *it shall die.*" Ezekiel 18:4. Whatever God has created can certainly be obliterated by the same power which created it.

Is the spirit immortal? Does the spirit escape unfettered from the body at death? If so, then the doctrine of the resurrection becomes unnecessary and an absurdity. Let us examine some of the texts where the term "spirit" is used: "All the while my breath is in me, and the spirit of God is in my nostrils." Job 27:3. The spirit, this statement says, is in the nostrils of man; in other words, it is the breath of life. God performed this act at creation. "And the Lord God formed man of the dust of the ground, and breathed *into his nostrils the breath of life.*" Genesis 2:7.

We are told by inspiration that the animals have the same breath of life or spirit. (Genesis 7:21, 22; Ecclesiastes 3:19-21.)

When death comes to man the breath or spirit returns to God who gave it. But there is nothing living apart from the

body. The word "spirit" can refer to an apparition as the following attests: "But they were terrified and affrighted, and supposed that they had seen a *spirit.*" And He (Christ) said unto them . . . handle Me, and see; for a *spirit* hath not flesh and bones, as ye see Me have." Luke 24:37-39.

This same word "spirit" is used to denote the characteristics of mind (1 Corinthians 5:3), temper (Proverbs 14:29; 16:32), disposition (Numbers 14:24), vigour and courage (Luke 1:80). It includes man's moral (Psalm 32:2), religious (Psalm 51:10) and emotional nature (Luke 10:21; Acts 17:16).

Space will not permit the recording of all the various ways in which the word "spirit" is applied. But the same God who originated life will again use His creative power to bring man back to life with a material organized form, where body, soul and spirit will again comprise the component parts of the human being. (John 5:28, 29; Job 19:25-27; Ezekiel 37:1-14.)



REVIEW AND HERALD

Many are of the firm conviction that when the wicked die they proceed immediately to hell where they are burnt time without end. Preachers have exhausted their vocabularies in describing the horrors of this place in an effort to scare people into being good and so avoid the eternal burning. But what says the Bible: "The soul that sinneth, *it shall die.*" Ezekiel 18:4.

# Are You Guilty of MORTAL SIN?

By PHILIP MOORES

**T**HE RESULTS of sin are so horrible that we hasten to bury the dead lest the frightful aftermath drive us insane. Change, decay and death in nature bear witness to the character and results of sin, for sin and disease bear to each other the relationship of cause and effect. Jesus warned many of those whom He healed saying, "Sin no more, lest a worse thing come unto thee." John 5:14.

In reality Jesus is saying that sin has shortened man's life and caused degeneration in his physical structure. It has undermined his endurance, lowered his intelligence, and weakened his moral powers.

Some say that there are two kinds of sins. The big sins they call mortal; the small sins they call venial. God, too, makes a difference in sin, but often the sin that man calls small, God calls great.

The sin of Adam and Eve seemed so small—just one bite of the forbidden fruit—but it was enough to separate man from God, the source of life. The issues had been clearly defined by God—obey and live, or disobey and die. The prohibition was small yet the sin was great. It was mortal. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Romans 5:12.

The awfulness of that first sin came not only from the fact that they would be listed for punishment in the day of judgment, but because they had done violence to their own souls, resulting in loss of power, decay of love, and weakened will. The whole fabric of their soul was rent and their offspring was affected for all generations. "In Adam all die." I Corinthians 15:22.

Sin caused even the earth to be cursed. "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee." Genesis 3:17, 18. The earth was turned into a prison house for the human race.

Adam and Eve must have experienced a feeling such as do men in a concentration camp who are enslaved,

half starved, and exposed to the elements. A person who is a prisoner of sin is certainly enslaved, unclean, hungry and exposed in both soul and body to Satan.

Adam's sin seemed so small that some wonder why God gave so great a punishment. But was it a small sin? The answer could be illustrated this way. A kiss is a small thing and under ordinary circumstances would express only love. But one kiss, the kiss of Judas, stands out as one of the greatest and most tragic sins of all history. Such a little thing, but behind that little act was the most treacherous act of mankind. Man's failure in Eden's little test showed that he would have failed had the test been greater.

Murder soon followed after the first sin and in its wake came another curse on the earth. "The Lord said unto Cain, . . . and now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; when thou tillest the

unto thee her strength." Genesis 4:9-12. ground, it shall not henceforth yield

As sin continued it brought even greater damage. The flood came to destroy unrighteous men. God sent it in mercy for He saw that this was necessary to save the human race from complete destruction. Later, because of sin and still further separation from God, the race that was trying to build the Tower of Babel received another setback. God confounded the language of man "that they may not understand one another's speech." Genesis 11:7.

The high point in the results of sin came when it caused the death of the Son of God. The holy Scripture expresses the terrible effect of sin in these words, "We know that the whole creation groaneth and travaileth in pain together until now." Romans 8:22.

The sad part about all this misery is that it is self inflicted and nothing brings more misery than self inflicted suffering.

A soldier who was carried from the battle front to the army hospital noticed that there was in his ward a patient who had no callers save the doctor and nurse. There was a note pinned on the screen that surrounded his bed. Visitors would read the note and pass on to the next bed.

The soldier thought that this patient must be one who was terribly injured. He determined to visit him as soon as he was able to get around. The day came when this was possible and he found himself reading the note pinned to the screen. It read "No one must engage in conversation with this patient or give him gifts." However, this prohibition



HAROLD M. LAMBERT



did not prevent the soldier from carrying out his mission to visit the patient.

Stepping behind the screen he saw a young man who looked the picture of good health but he turned his face away and would not talk. Finally, the soldier said, "What is the trouble friend?" The young man said, "Don't you know you are not supposed to talk to me?"

"Yes, I do but I want to talk to you anyway. Tell me, what is your trouble?"

With a heavy heart and tear filled eyes the young man said, "It is my own fault. I tried to get out of the battle lines by inflicting wounds on my foot but the authorities found it out and I have been sent here in disgrace. When the wound heals I face the death penalty. There is no help for me."

The remorse and anguish were enough to drive him mad but he was trying to face his penalty courageously. He knew there was no help.

Our wounds are self inflicted and we deserve the death penalty for disloyalty to our God. Yet we are not beyond help if we are willing to accept God's remedy for sin. "I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." Ezekiel 18:32.

Sin will be our downfall unless we get rid of it. If we hold on to iniquity, the prophet says, "This iniquity shall be to you as a breach ready to fall, swelling out in a high wall." Isaiah 30:13. All are held individually responsible for the tragedy of sin in their own lives. "Every one of us shall give an account of himself to God." Romans 14:12.

Some say they do not feel any burden of sin, but a corpse cannot feel a burden either. One who becomes alive unto God will want the burden of sin removed as quickly as possible. The battle for life against death caused by sin goes on daily in the human heart. There must be no let up until victory is won and the last enemy destroyed.

A rich young man fighting the battle in his own heart came to Jesus for help. He wanted to be saved but not at too great a cost. The words "sell that thou hast and give to the poor" were too much for him. He thought there should be a cheaper way to get rid of sin. He did not realize that his loss would be gain. He turned away sad. Anyone who continues to carry the burden of sin will be troubled all their days for "There is no peace, saith my God, to the wicked." Isaiah 57:21.

Man cannot free himself without help. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Jeremiah 13:23. What can be done? Throw your will on the side of

righteousness and the necessary help will come. "The Spirit and bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Revelation 22:17.

Jesus has made a way of escape from the curse of sin. "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." Isaiah 53:5.

Jesus can turn the tragedy of sin into the joy of heaven. He can bring light out of darkness. He can turn the curse into a blessing, and make the results of sin into good instead of evil. He can turn stumbling blocks into stepping stones. Soon Jesus plans on completing this for all who trust Him for salvation.

Before long the final terrible result of sin will be seen as God intervenes to rid the earth of the curse. The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3:10.

The time when sin and its results will be destroyed is just ahead. It is time for those who would be saved to be done with the business of sin. Such a step would mean a better life in this world and eternal life in the world to come.

God will soon eradicate the effects

of sin. "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13. "Affliction shall not rise up the second time." Nahum 1:9. "There shall be no more death," and "there shall be no more curse." Revelation 21:4; 22:3.

The gracious invitation still entreats: "Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Isaiah 45:22.

Remember, "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." Psalm 34:18.



EWING GALLOWAY



SIGNAL CORPS PHOTO

Who is able to say that one sin is mortal and another is not? That one sin is unpardonable and another is not? The truth is that every sin, in the sight of God, is ugly and abhorrent.

**H**APPINESS in marriage, and thus in life, involves the development and maintaining of good marital morale. When a husband or wife can always feel secure in the knowledge that the other is sincerely sympathetic, trustful, and understanding, he can face life's greatest problems with fortitude and equanimity. Then home life is congenial, and optimism pervades all phases of living.

Good morale in the home is well within the reach of every man and wife. Thousands of happily married couples testify that the marriage bond is a halo which surrounds the most blessed experiences of life rather than a yoke of bondage. With good morale, continued companionship brings increasing satisfaction and enjoyment, year by year, from the dawn of courtship, through the zenith of life's problems and perplexities, to the sunset of life.

The first requisite of good marital morale is unselfishness. The successful home is one in which the husband finds his greatest enjoyment in bringing pleasure to his wife and in which the wife gives first thought to her husband's interests rather than to her own. Personal grievances cannot reach large proportions when there is an attitude of mutual solicitude. But when one partner in the marital alliance makes rigid demands based on selfish interests, it forces the spouse either to accede or to counter-attack. When one partner accedes, and does so consistently, the fundamental principle of equal sharing as partners is broken down. Good morale cannot be maintained when the wishes of either husband or wife dominate the policies of the home.

The reaction of counter-attack is equally disastrous to good morale in the home. When home life becomes a contest with victory to the one who presses his demands the farthest, marriage degenerates to a mere business enterprise.

A second fundamental for marital morale is the opportunity for spending time in companionship. Just as the courtship thrives only as the lovers spend time together, so in marriage, mutual regard and sympathetic understanding cannot long endure without the husband and wife being together.

One factor which often interferes with an ideal provision for companionship is a husband's employment away from home. When a husband must remain away from his wife for several days at a time, he naturally makes friends with whom the wife is not acquainted. His hobbies and recreations depend more on what is available than they do on what would be consistent with his wife's personal pleasure. Furthermore, when the husband is away from home, his wife must assume re-

# The *How* of a Happy Marriage

*Maintaining a Good  
Morale in the Home*

By

HAROLD SHRYOCK, M.D.



EWING GALLOWAY

sponsibility for those things around the home that would ordinarily be cared for by her husband. Thus, when the husband is at home, he becomes more of a guest than a partner.

Another factor which reduces the opportunities for companionship between husband and wife is the wife's employment outside the home. If her hours of employment do not coincide with those of her husband, their home becomes a mere boarding house in which each comes and goes as his work requires. Companionship is thus reduced and a peaceful, homelike atmosphere is impossible. Even though the husband and the working wife may be at home at the same time, her employment makes it difficult for her to fully assume the feminine role in homemaking. Thus their time at home seems all too brief to accomplish the routine of household duties and to allow for the pleasures of leisurely companionship.

Sometimes a woman places a higher

priority on her desire for a career than she does on her opportunities as a homemaker. Whether this career be in gainful employment or in worthy social activities, it still poses a difficult problem. In the ideal situation, the husband assumes the major responsibility for financial support while the wife becomes the administrator of the home. In case she chooses to give second place to her activities as homemaker, it would be presumptuous to expect the morale of the home to continue at a high level. A husband resents his wife's competition for a career. When a wife's social interests cause her to neglect her own home, it is hardly to be expected that the husband will continue to co-operate loyally in carrying even more than his share of home responsibilities.

In order for husband and wife to be companionable, they must have kindred interests. Seldom are two individuals so nearly alike at the time of their marriage that their interests are completely identical. Thus, there must be a studied attempt on their part to emphasize, in their plans, the activities in which they are both interested. It might be difficult for a husband who is fundamentally a book-worm to be sufficiently companionable with a wife whose only interests are in society. Even in such a case, however, there can develop a policy of co-operation by which the husband becomes more tolerant of social activities and the wife nurtures her own meagre interest in books.

Too often, the interests of husband and wife become divergent without their being aware that each is following his own course. For instance, a husband may become so concerned with the success of his business that he allows it to rob him of time that he should properly spend at home. Meanwhile, with increasing responsibilities for maintaining the home devolving upon the wife, she may become quite innocently, a back number so that she no longer shares her husband's interests.

The tragedy of a husband and wife developing divergent interests may not be fully apparent until the children leave home. If the mother has been almost entirely concerned with the welfare of the home and with her service to the children—this to the extent that she has not kept pace with her husband in his progress outside the home—she will face a serious problem of readjustment when she finds herself alone at home without interests which she and her husband can share. Only as a husband and wife maintain a consistent policy of companionship with each other, even during those busy years when the children are growing up, can they expect to maintain good marital morale after the children leave home.

## THIS COMING WORLD GOVERNMENT

(Continued from page 5)

stitution, set forth the central truth of the gospel, forgiveness of sins by God's free grace irrespective of any merit or works of men, and to be received by faith alone, in opposition to the ecclesiastical doctrines of salvation by human merits and external rites, which had developed under the shadow of the visible theocracy.

### *A Christian Commonwealth Attempted*

The same fanaticism broke out later in the Rhineland and low Countries, when the Anabaptists gained possession of the city of Münster, and erected their kingdom of the saints there. The magistrates were deposed, an "inspired" prophet assumed supreme power, and ultimately the name and insignia of a king. All men were proclaimed equal. All goods were held in common. All partook of common meals. The government was held to be a theocracy, God reigning through inspired men.

These enthusiasts hoped their spectacular effort to establish the millennial reign of Christ might be swiftly extended, so that from Münster, as from a new Zion, there would flow out to all nations the blessings of God's kingdom. Instead of this they brought disgrace on themselves and their theocracy by legalizing polygamy, and by sensual excesses under the cloak of Christian liberty. They could not withstand the forces sent against them. Their false theocracy was overwhelmed in violence and blood.

John Calvin, in Geneva, John Knox in Scotland, the Fifth Monarchy men in England, the Puritans in New England, all made efforts more or less influenced by the theocratic idea, a Christian commonwealth, the establishment of God's kingdom by the creation of an ideal state. They all failed. The kingdom of God was not to be so established.

Indeed, it appears that all attempts in the past to realize the kingdom of God, or establish a Christian commonwealth, or construct a perfect state, have been but a series of failures. This is true. And it is true because they have been conceived by men, built on men, centered in men, and made dependent on men. And as men are not perfect it is quickly demonstrated that imperfect beings cannot create perfect states.

A perfect state requires a perfect Founder, a perfect law, a perfect Ruler, a perfect administration, and a perfect people. Then, and then only, will it be a kingdom of God.

That time is nearly here, as we shall see.

## The Magdalene

It's not how high that you can go,  
But how low can you stoop down  
To give a hand to a fallen one  
Who has known Dame Fortune flown.  
To Zacchaeus the publican in the tree  
Said Jesus, "Make haste and come,  
I will abide at thy house with thee  
Before I continue on."

With sinners and such He had His meal,  
Not with men of high esteem,  
His pity was for the leper He healed  
And for Mary Magdalene.  
He healed, cleansed and sent them away,

Admonished they sin no more.  
If we had more pity in this world today  
There would be less of hate and war.  
It's hard sometimes to hue to the line,  
Man is wicked and his ways unclean.  
When I lose hope of a future sublime  
I think of the Magdalene.  
If Christ could save her from a living hell  
He can do the same for me.  
Then I gain fresh hope that all will be  
well  
With my soul in eternity.

—Til Brook



## FEAR INFECTION

"STEWART is such a darling," his grandmother, Mrs. Manson, said to me. "I just adore him. I'd give up any engagement I had to stay with him when Paul and Diane want to go out. But, no! They hire a baby sitter."

I knew my friend was deeply hurt because her son and his wife rarely left their little boy with her. It seemed selfish and callous on their part, I thought. Why should they deprive their child's grandmother of this pleasure?

I found out, later, when I went to stay for a few days with Mrs. Manson. We drove over to the son's house to make a call. The door was unlocked and we went in, but no one was in sight. Then, hearing a slight sound, we looked up. There stood Stewart in his sleeping garments at the head of the stairs. Evidently he had just awakened from his afternoon nap.

"Hi, Gram," he murmured.

"Hello, darling!" She held out her arms. "Come down and give your grandmother a big hug."

Stewart smiled sleepily and, slipping his small supple body through the banisters, commenced to edge his way down on the narrow margin of the steps outside.

"Oh, Stewart, don't!" cried his grandmother. Her face was all screwed up with apprehension. "You'll fall!"

Stewart placidly continued his descent on the outside of the banisters.

"Please, Stewart!" Mrs. Manson clasped her hands tightly. "Get back inside!"

Her daughter-in-law appeared at the head of the stairs then and came down. "Hello, Mother," she said calmly, just

glancing at her small son. "How are you?"

"Diane, do you allow Stewart to come down the stairs that way? It's very dangerous. Why, he might—"

"Oh, he's all right," Diane said unconcernedly. "He's often done it. Boys always like to clamber around."

I could see that Mrs. Manson wasn't mollified nor convinced, but she evidently thought self-restraint was the best part of wisdom. Before my visit was completed I saw other instances of the grandmother's constant fear that Stewart would hurt himself in some way. He had been given a small bicycle for his birthday. With great determination, he set himself to learn to ride. He fell off again and again. It was agony for his grandmother to watch him.

At the playground park, where Mrs. Manson and I took him one afternoon, she tried to distract his attention from a crude sort of merry-go-round. Stewart didn't protest much, but when his grandmother crossed the lawn to speak to a friend, he ran and caught hold of the revolving apparatus, where several other children were enjoying themselves. In his haste, he fell and skinned his nose a little. He picked himself up, felt of his nose, then again caught hold of the merry-go-round. This time he didn't fall. I hoped his grandmother hadn't noticed.

It was easy for me to see, after that, why the child's mother kept him and his grandmother apart as much as possible. It wasn't selfishness nor callousness. She just didn't want her child to be infected with fear—fear that could be a handicap to him all the rest of his life.—Mabel Ruth Jackson, in *National Kindergarten Association*.



# The DOCTOR'S VOICE



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

## Child Asthmatic

Do you have any general suggestions regarding the treatment of a child asthmatic?

Everything possible should be done to encourage an atmosphere in which good health is regarded as natural and normal, and any illness is something which will be short and respond to treatment. This attitude is carried into the sickroom and care is taken to see that the neurotic or allergic child who becomes ill is allowed to realize that he will soon be well enough to get up, and that then life will be much more interesting than it is in bed. For this reason the special requirement is that children are not entertained in bed. They are given only a minimum of books and occupations, and are told of all the wonderful fun that other children are having out of doors. These principles are set forth in *Postgraduate Medicine* for June, 1953.

## Swelling of Legs

I want to know about the swelling in my legs which is said to be due to my kidneys.

Half the cases of swelling of the ankles during the day is said to be caused by varicose veins. Heart disease and kidney disease account for the remainder. In the latter instance the diet should be rigidly restricted in its salt content. This would eliminate not only extra salt at the table, but also such foods as meat, fish, olives and pickles.

There are various salt substitutes available such as co-sal and neo-curtasal. The appetite is likely to be impaired on a salt-free diet so it is well to take a multiple vitamin capsule daily and to have the blood count checked periodically. An adequate amount of protein in the diet could be secured from legumes, nuts, cottage cheese and milk.

## Stiffness

I have stiffness and some discomfort on rotation of my head. Also I have had dizzy spells and soreness over one side of my head. I am 51 years of age. My general health has been good and a recent blood count was normal. X Ray of my head was normal a few weeks ago. What might be the cause?

X Ray of the cervical spine might be in order. We have seen cases where arthritis of the cervical spine (neck) has caused compression of nerve roots with resultant pain referred to the side of the head and dizziness. More often the pain is referred down the arm. In either case cervical traction two or three times a week will often give relief. A halter is fitted under the chin and at the back of the head and by means of a rope and pulley arrangement an eight to ten pound weight traction is applied with the patient comfortably seated in a chair for about thirty minutes. Sometimes fibrositis (muscular rheumatism) causes discomfort about

the neck and head. In these cases heat and massage will often give dramatic relief if continued for a reasonable length of time.

## Multiple Sclerosis

Is there any new information on the cause and prevention of multiple sclerosis?

It seems quite certain that multiple sclerosis is more common in farming communities and is related to the high consumption of animal fats (cream and butter). This view is subscribed to by some on the staff of the Montreal Neurological Institute. As an example it is pointed out that in Norway the annual incidence of multiple sclerosis in the inland farming areas was nearly four times as high as along the coast. Fatigue and nervous tension have an adverse effect upon multiple sclerosis; also trauma, infection, surgical operation under general anaesthesia, and marked changes in environmental temperature. Promotion of general health is usually more important than any particular form of treatment. The authors of the book, *Essentials of Body Mechanics*, stress the importance of a correct posture while standing, sitting, and reclining in overcoming disabilities connected with this disease. It is encouraging to note that at least one-half of the cases recover sufficiently so that they are not seriously disabled.